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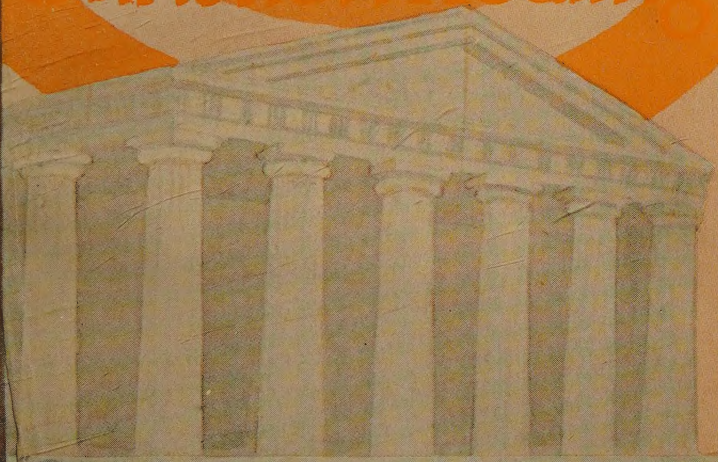
UNITY

Devoted to Christian Healing



"Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." —Jesus.

AUGUST, 1925

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

TO BE HAPPY

In love of the brethren be tenderly affectioned one to another; in honor preferring one another . . . Render to no man evil for evil. Take thought for things honorable in the sight of all men. . . . Be not overcome of evil, but overcome evil with good.—*Paul to the Romans.*

THE TWELVE POWERS OF MAN

(The following is introductory to a forthcoming book by Charles Fillmore, entitled "The Twelve Powers of Man.")

THE subconscious realm in man has twelve great centers of action, with twelve presiding egos or identities. When Jesus Christ had attained a certain development, he called his twelve disciples to him. This means that when man is developing out of mere personal consciousness into universal consciousness, he begins to train deeper and larger powers; he sends his thought down into the inner centers of his organism, and through his word quickens them to life. Where before his powers have worked in the personal, now they begin to expand and work in the universal. This is the first and the second coming of Christ, spoken of in the Scriptures. The first coming is the receiving of Truth into the conscious mind, and the second coming is the awakening and the regeneration of the subconscious through the superconscious or Christ mind.

Man expands and grows under divine evolution as an industrial plant grows. As the business expands, it is found that system is necessary. Instead of one man's being able to do the work with the assistance of a few helpers, he requires many helpers. Instead of a few helpers, he needs hundreds; and in order to promote efficiency he must have heads for the various departments of the work. Scripture symbology calls the heads of departments in man's consciousness the twelve disciples.

Each of these twelve department heads has control of a certain function in soul or body. Each of these heads works through an aggregation of cells that physiology calls a "ganglionic center." Jesus, the I AM or central identity, has his throne in the top head, where phrenology locates spirituality. This is the mountain

where he so often went to pray. The following outline gives a list of the twelve disciples, the faculties that they represent, and the nerve centers at which they preside:

Faith—Peter—center of brain.
Strength—Andrew—loins.
Discrimination or judgment—James, son of Zebedee—pit of stomach.
Love—John—back of heart.
Power—Philip—root of tongue.
Imagination—Bartholomew—between the eyes.
Understanding—Thomas—front brain.
Will—Matthew—center front brain.
Order—James, son of Alphæus—navel.
Zeal—Simon the Canaanite—back head, medulla.
Renunciation or elimination—Thaddæus—lower part of back.
Appropriation or life conserver—Judas—generative function.

The physiological localities and names of these faculties are not arbitrary—they can be expanded or changed to suit a broader understanding of their full nature. For example, Philip, at the root of the tongue, governs taste; he also controls the action of the larynx, as well as all vibrations of power throughout the organism. So the term "power" expresses but a small part of his official capacity.

The first disciple that Jesus called was Peter. Peter represents faith in things spiritual, faith in God. We begin our religious experience, our unity with Divine Mind, by having faith in that mind.

Faith in the spiritual man quickens spiritual understanding. Peter believed that Jesus was the Messiah; his faith opened his spiritual discernment, and he saw the living Christ back of the personal mask worn by Jesus. When asked, "Who do men say that the Son of man is?" the disciples, looking upon personality as the real, said: "Some *say* John the Baptist; some, Eli-

jah; and others, Jeremiah, or one of the prophets." Then Jesus appealed to their own inner understanding and he said: "But who say ye that I am?" Only Simon Peter answered: "Thou art the Christ, the Son of the living God. And Jesus answered . . . thou art Peter, and upon this rock I will build my church. . . . I will give unto thee the keys of the kingdom of heaven."

Spiritual discernment of the reality of man's origin and being is the only enduring foundation of character. It was to this faith in the understanding of the real being of man, that Jesus gave power in earth and heaven. It was not to the personal Peter that Jesus gave the keys to his kingdom, but to all who through faith apply the binding (affirming) and loosing (denying) power of Spirit in the earth (substance consciousness). Right here and now the great work of character building is to be done, and whoever neglects present opportunities, looking forward to a future heaven for better conditions, is pulling right away from the kingdom of heaven within.

People who live wholly in the intellect deny that man can know anything about God, because they have not quickened faith. The way to bring forth the God presence, to make oneself conscious of God, is to say: *I have faith in God; I have faith in Spirit; I have faith in things invisible.* Such affirmations of faith, such praise to the invisible God, the unknown God, will make God visible to the mind and will strengthen the faith faculty. In this way the faith disciple (Peter) is called and instructed spiritually.

When a center loses its power it should be baptized by the word of Spirit. We are told in the Scriptures that Philip went down to Gaza ("the same is desert"), and there baptized a eunuch. Gaza means a "citadel of strength." It refers to the nerve center in the loins, where Andrew (strength) reigns. "Lo now,

his strength is in his loins." Gaza is the physical throne of strength, as Jerusalem is the throne of love.

The back grows weak under the burden of material thought. If you are given to pains in your back, if you become exhausted easily, you may know at once that you need treatment for freedom from material burdens. Eliminate from your mind all thought of the burdens of the world, the burdens of your life, and all seeming labors. Take your burdens to Christ. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We are pressed upon by ideas of materiality. Thoughts make things, and the material ideas that are pressing upon us are just as substantial in the realm of mind as material things are substantial in the realm of matter. Everything has origin in thought, and material thoughts will bring forth material things. So you should baptize and cleanse with your spiritual word every center, as Philip baptized the eunuch at Gaza. Baptism is cleansing. It always represents the erasing power of the mind.

When the baptizing power of the word is poured upon a center, it cleanses all material thought; impotence is vitalized with new life, and the whole subconsciousness is awakened and quickened. The word of the Lord is there sown in the body, and once the word of the Lord is sown in any of these centers—the cells of which are like blank phonograph records—they take the thought that is given them, and send it through the whole organism. The strength baptism goes to the uttermost parts of the body, and every one of the twelve disciples, under the divine law, feels the new strength.

James, the son of Zebedee, represents discrimination and good judgment in dealing with substantial things. James is the faculty in man that wisely chooses and determines. It may be in the matter of food; it may be in the matter of judgment about the relation of

external forces; it may be in the choosing of a wife or a husband—in a thousand different ways this faculty is developed in man. The spiritual aspect of the James faculty is intuition, quick knowing.

James and John are brothers, and Jesus called them "sons of thunder." These brothers preside over the great body brain called the solar plexus, or sun center. James has his throne at the pit of the stomach; and John, just back of the heart. They are unified by bundles of nerves and are metaphysically closely related. Whatever affects the stomach will sympathetically affect the heart. People with weak stomachs nearly always think that they have heart trouble.

Jesus Christ called those two disciples the "sons of thunder" because of the tremendous vibrations or emotions that go forth from the solar plexus. When your sympathies are aroused, you will find that you begin to breathe deeply and strongly, and if you are very sympathetic you can feel the vibrations as they go out to the person or thing to which you are directing your thought. All fervor, all the high energy that comes from soul, passes through these centers.

Bartholomew represents the imagination. The imagination has its center of action directly between the eyes. This is the point of expression for a set of tissues that extend back into the brain and connect with an imaging or picture-making function near the root of the optic nerves. Through this faculty you can project an image of things without, or ideas within. For instance, you can project the image of jealousy to any part of your body and make a yellow spot there, or you can image and project a beauty spot by thinking goodness and perfection for everybody. Bartholomew is connected directly with the soul, and has great power in the pictures of the mind. Jesus saw him under a fig tree, a long way off, before he was visible to the natural eye. Do not imagine anything but good, because under

the metaphysical law it will sooner or later come into expression, unless you head it off, eliminate it by denial.

Man has faculties of elimination, as well as of appropriation. If you know how to handle them you can expel error from your thought body. The denial disciple is Thaddæus, presiding at the lower part of your organism, the great renunciator of the mind and the body. All the faculties are necessary to the perfect expression of the man. None is despised or unclean. Some have been misunderstood; through ignorance man has called them mean, until they act in that way and cause him pain and sorrow. The elimination, by Thaddæus, of the waste of the system through the lower bowels is a very necessary function.

Thomas represents the understanding power of man. He is called the doubter because he wants to know about everything. Thomas is in the front brain, and his collaborator, Matthew, the will, occupies the same brain area. These two faculties are jointly in occupation of this part of the promised land. Like the inheritance of Ephraim and Manasseh, their inheritance is undivided.

James, the son of Alphæus, represents divine order. His center is at the navel.

Simon, the Canaanite, represents zeal; his center is at the medulla, at the base of the brain. When you burn with zeal and are anxious to accomplish great things, you generate heat at the base of your brain. If this condition is not balanced by the coöperation of the supplying faculties, you will burn up the cells and impede the growth of the soul. "For the zeal of thy house hath eaten me up."

Judas, who betrayed Jesus, has his throne in the generative center. Judas governs the life consciousness in the body, and without his wise coöperation the organism loses its essential substance, and dies. Judas is selfish; selfishness is his "devil." Judas governs the most subtle of the "beasts of the field"—sensation; but Judas

can be redeemed. Judas governs also the generation of life in the body. We need life, but life must be guided in divine ways. There must be a righteous expression of life. Judas, the betrayer of Jesus, must in the end be cleansed of the devil, selfishness; having been cleansed, he will allow the life force to flow to every part of the organism. Instead of being a thief (drawing to the sex center the vital forces necessary to the substance of the whole man) Judas will become a supplier; he will give his life to every faculty. Now he drains the whole man, and the body dies as a result of his selfish thievery.

It is through Judas (the desire to appropriate and to experience sensation) that the soul (Eve) is led into sin. Through the sins of the sex life (casting away of the precious substance), the body is robbed of its essential fluids and eventually disintegrates. The result is called death, which is the great and last enemy to be overcome by man. Immortality in the body is possible to man only when he has overcome the weaknesses of sensation, and conserves his life substance. When we awaken to the realization that all indulgence for pleasure alone is followed by pain, then we shall know the meaning of eating of the tree of the knowledge of good and evil.

If you would build up your faculties under the divine law, redeem Judas. First have faith in the power of Spirit, and then speak to Judas the word of purity. Speak to him the word of unselfishness; baptize him with the whole Spirit—Holy Spirit. If there is in you a selfish desire to exercise sensation, to experience the pleasures of sense in any of its avenues, give that desire to the Lord; in no other way can you come into eternal life.

These twelve powers are all expressed and developed under Divine Mind. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." You

must keep the equipoise; you must, in all the bringing forth of the twelve powers of man, realize that they come from God; that they are directed by the word of God, and that man (Jesus) is their head.

TITHING

INEZ RUSSELL

Tithing is not merely a desirable habit but a necessary habit in the life of a true Christian. By tithing we make direct contact with God, recognize him as a reality, and take him as an active partner in all our affairs. Although God is often referred to as our Silent Partner, his voice is heard many times and his presence is felt not only in directing the spending of his tenth, but in managing the affairs of the tither. In tithing—not as a duty but because it is a joy to work with God as a partner—we throw off our seeming burdens of responsibility, and when apparent obstacles arise we automatically say: "God is taking care of me. Everything is all right."

Tithing is like paying interest on capital furnished us, capital that we do not need to repay. In the business world we hear the cry that the interest is eating up the capital, but in this transaction with God, the capital is multiplied by the paying of the interest. The thing to remember is that one's whole being must gladly, freely turn back this ten per cent. Not the mind alone, but every cell in the body must feel the joyousness of giving back to God that which is his, of feeling him accepting it, of feeling his approval, as though he said: "This is my beloved Son, in whom I am well pleased."

Direct, control, and sanctify each motion
Within my soul, and make it thus to be
Prayerful and still and full of deep devotion,
A holy temple, worthy, Lord of thee!

—*Selected.*

THE LABORER AND HIS HIRE

HORATIO W. DRESSER

OME people have found difficulty in believing that there is a divine abundance which includes the question of a livelihood as surely as it applies to matters of health. One source of their difficulty is that they have tried to obtain results by holding thoughts of prosperity and by sending out thoughts for particular things that they needed, before they understood the order in which spiritual blessings are bestowed. Then because they have failed in this respect they have been at a loss to know how to proceed.

In attaining divine abundance the first point to see clearly is that spiritual blessings are bestowed from within outward, that is to say, when the heart is ready, when the attitude or spirit changes. The second point is to learn that, as the laborer is worthy of his hire, a man needs to do that which is worthy of reward before he has good reason to expect the reward to come. Spiritual blessings are bestowed according to inner merit, not according to external appearance. The procuring of such blessings is not an end in itself; hence prosperity should not become a person's first interest. Prosperity as a spiritual gift is like happiness, not to be sought for its own sake, but sure to be ours if we live a life dedicated to service.

The starting-point, then, is to contribute something, to give of oneself by doing well the work at hand as essentially spiritual, with the realization that there is a law over all such matters: "Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you." The power and value of the things added will depend on the life or effort put forth in seeking first the kingdom. The things "added" will be given by the spiritual law in its own time and way.

What is needed, especially at first, is faith to keep on working for the kingdom, by doing one's work willingly, gladly, day by day, even though results do not appear and though the things "added" do not come in the order anticipated. In the end results in the realm of spiritual things will be measured by effort put forth, even as results are measured in the external world, where no one seriously expects something for nothing, where each man must pay for his railroad ticket, where each is called upon to earn his bread.

As in the external world everything has its place and its price, so in the realm of things spiritual everything corresponds to the activity put forth. In external matters a man feels independent if he has the money in his purse to pay his way. In spiritual matters man has a great sense of power when he realizes that the things of the spirit are not to be bought for an exact price at will but by obedience to certain laws. On occasion the law of the spirit may be most plainly shown to us if we disregard prices and money altogether and give people freedom to act according to their faith. The gifts of the spirit can neither be purchased for money nor kept away from us because we have no money in our purses. Those who are willing to make a venture in behalf of faith will have abundant evidence that this is true.

Several years ago devotees of the spiritual healing principle were feebly trying to make this venture in behalf of faith. A little group in Philadelphia asked me to make the journey from New York to speak on healing, and added to their invitation the statement that I was to come "without pay and without price." At the door there was a little basket for offerings, and it was hesitantly referred to by the leader who introduced me. The auditors called out but little enthusiasm, and strive as I might I did not succeed in putting much vigor into my utterance. The offering did not equal one half of my fare one way between New York and Phila-

delphia, and no one offered to entertain me over night. Returning to New York the next day, I started to give essentially the same talk to another healing group, but soon found that the lecture was becoming much more effective. No reference was made to the basket at the door, but the offerings more than made up for the losses incurred on the trip the day before.

Giving various groups a free opportunity to respond in their own way, whether I made money or lost it, I soon discovered that those who gave little in spirit gave little in money also; not expecting much they did not draw much from me. My own compensation was provided for fairly well, for the liberality of the few made up for the meager giving of the many. Later I found that articles and books on spiritual subjects brought a recompense which in general corresponded with the inner effort that I put forth. When it became necessary to make a choice between calls for service, I found that the greater spiritual results came in instances in which I felt what some one has called an "inner click," in response to an invitation to speak or write. When this response came the experience was spiritually worth while, and in general the compensation was adequate. But if I felt little response and yet tried the thing out as an experiment, the results were meager, both spiritually and financially. Once I made an extended trip at what would be called great risk. For two weeks there was no visible evidence that my first impression would be fulfilled; but presently the tide turned and at the end of a month there was ample evidence that the venture was spiritually in accord with my inner impression, while the material reward was ample.

The inference to be drawn from such experiences was clear: to make full test of the principle, one needed to respond to varied appeals, whenever there was an inner impression that it was wise to do so. The experimental period having passed, it became clear that the

principle by which to live is this: To win increasingly desirable results the first step is to give spiritually. When you need more, give more, do more, put forth greater effort in full faith; that is, one should endeavor to give "good measure, pressed down, shaken together, running over." Some people who receive will give moderately, others even less, a few will give very liberally, and so the recipient will have opportunity to learn that the compensation coming to him will not be a matter regulated by this or that person but by a spiritual law. He will then come to see that everything will turn upon his doing his part spiritually according to his leadings, never judging by appearances, ready to make greater and greater ventures in terms of faith. For unless one is willing to make the greater ventures he will not have evidence of the complete working out of the law.

We do not often know in advance what is wisest for us. We might expect a great increase of external prosperity, and it is certainly easy for most of us to put the cart before the horse and to seek first the things that are to be added instead of seeking first the kingdom; hence disappointments have come to those who demanded certain things as compensation for their work, when they should have done their spiritual work with the realization that the compensation would come in proportion to the power put forth.

The principle is clear: First do your work in full faith, not expecting this or that person to prove the law to you by making the financial return to you which you think he ought to make, but remembering that people who belong together spiritually will meet and that the principle will be proved in and through many people. Therefore one's prayer should be, not that he may have his way, what he expects, or what he can exact from people; but that he may have a readiness to receive that which is wisest for his life and his work. Then if one, having prayed aright, is willing to go

even to the eleventh hour in the face of uncertainty, he will reap rich rewards. In other words, prosperity is first spiritual, then natural. One is prosperous spiritually when he so realizes divine abundance that he gives forth to others in full measure as opportunities offer. To fill the time with such service is to witness full demonstration that the laborer is worthy of his hire. This does not, of course, preclude asking for specific things, for guidance, and for the resources to meet new demands that arise.

Some of the best evidences of the spiritual law ever given us come at times when we are aware of particular needs. We are greatly impressed when the exact sum of money that we need comes from a person who had no direct means of knowing that we had that special need. Probably all who have had special evidences of the working out of the law have had several remarkable instances of precise relationship between need and supply. That which is to be guarded against is the idea that we should make it a habit to send out special demands, bearing in mind some one who has the money that we need and who might as well give it to us. For by a subtle process of thought one might easily lapse into the habit of putting the material request and the material thing first, to the neglect of the spirit. Some devotees of the healing principle have done this, have made prosperity an end in itself, have called attention to their "wonderful demonstrations"—even when, if the truth were known, they had to drop a good many hints and make much effort to raise the money, as if they had forgotten the kingdom while in pursuit of earthly rewards.

To have a need and to realize it as an inner need to be met by doing one's spiritual work in firm faith is one thing, and to have a need and make it prominent as an object lesson in demonstration is another. The principle to be demonstrated is a spiritual law, which

includes many more things than financial prosperity. Reward in money is only one of the things that are to be added. What the other things are we are not likely to see if we insist on making prominent the demonstration of financial prosperity. In the long run the law has in view for us our spiritual good. Several other matters may need to be adjusted before we shall be ready to enjoy the material prosperity that we believe we deserve.

Many years ago a stranger sent me a request for several of my books at a discount. I sent the books at half price, because I felt inwardly impelled to respond to that particular appeal. Then came another call for a large discount, and I gave it as before. After several months there came a very appreciative letter from this man, with a gift of $25 by way of further expression of his appreciation. Incidentally I had learned that he was a rich man and that to ask for a large discount was just his way of beginning a business transaction. Had I refused his request in the first place the incident might have been closed; but I followed the inner urge and in the course of time a friendship developed between us two which continued until my friend passed from the earthly life. On two occasions, when he was far away and had not heard from me in months, he sent me precisely the sum of money that I needed to meet new demands, assigning no reason but simply saying in his Quaker language: "I am prompted to make thee this little gift."

The interpretation that I put upon these incidents was that as my friend and I had grown into closer spiritual harmony the correspondence between my needs and his power to give became more intimate. It was interesting to note that during the period when he sent his gifts from time to time, no one else was making gifts in just that way. That is, there was no superfluity, then a lull; but there was correspondence between work done and the resources needed to do that work. When

this friend left the natural plane of life, other resources disclosed themselves to me.

So one has opportunity to see that the principle does not operate by fits and starts; nor does it yield sheer luxuries. One person may need to wait for years for rewards which begin to come to another almost immediately after he has made the demand. Beneath the differences one discerns the same law: What is given to us is what is wise for us to have under the conditions then existing.

It is noticeable that Jesus always gave instructions to the disciples with reference to existing conditions. At one time he advised against taking a wallet with them, while at another time he told the disciples to take a wallet. These admonitions would seem contradictory if we did not penetrate beneath appearances to see how the spiritual principle operates at different times. Jesus sometimes went forth to teach and to heal, but sometimes he refrained from going to villages in which there was a preponderance of unbelief. This did not mean that Jesus could not have gone where there was lack of faith. He sometimes avoided those who pursued and wished to betray him, but at length gave himself up, that is, when the time had come. Always there was the spiritual principle in view, that which goes forth from within outward according to wise adaptation to circumstances. The conclusion that one comes to is that the spiritual principle applies to all circumstances and works out differently on the surface at different times for reasons which will never become clear to us in terms of surfaces.

The practical conclusion is that when we receive the inner impression that the right time has come, that the way will open, this impression is the decisive consideration; it should be welcomed as decisive evidence, even when the appearances are to the contrary—as in the case of my Quaker friend who was seemingly driving

a sharp bargain by asking for a big discount but who presently disclosed himself as a real friend in the spirit.

Social conditions today are very different from those encountered by the disciples who were sent forth by Jesus to teach and to heal, and the guidances which come today will be in relation to our changed social conditions. It is for us then to learn by experience how the principle operates, as in the instance cited, the instance in which my Philadelphia audience was slow and unresponsive in all respects and my New York audience generous both spiritually and financially. The spiritual principle is everywhere the same, but each of us is an individual amidst conditions, and each man is given the lessons and the opportunities which befit him in the divine wisdom.

BELIEVE THAT YE RECEIVE

It is a fair thing to ask of each Christian who prays to his Father for his supply: "Do you prepare for the things which you ask for in prayer?"

Follow up your prayers with a preparation for receiving your answer! You have frequently asked for healing, for promotion, for true friends, for success and opulence; yet you do not fulfill the requirements unless you make every preparation to receive that for which you have asked. Do not be like the woman who prays for supply and lives a scrimped life; or the man who prays for prosperity and makes plans for bankruptcy; or the student who asks for substance and then worries about his expenses. Let your present situation be a nucleus, a vessel, for your demonstration.—*Richard Lynch.*

When the mind thinks nothing, when the soul covets nothing, and the body acteth nothing that is contrary to the will of God, this is perfect sanctification.—*Selected.*

ONENESS WITH THE FATHER

CECILIA B. CARDWELL

WE MUST learn the lesson of at-one-ment with Principle. It is not enough for us to know Principle as creative, everywhere present, all-knowing, and all-powerful; we must make ourselves one with it, else it is not available for us.

It is not worth our while to pray to a God who is very remote, who sits upon a distant throne. To enlist God's aid we must enthrone him within our souls; we must build for him a tabernacle within the secret place of the Most High—the Christ consciousness. From this throne of exaltation within he becomes the creator and the ruler of the destiny of man.

Man cannot truly be said to possess anything. He uses God spirit, God mind, and God body. When he draws to himself any one of these through a sense of selfishness he limits it, but so long as he acknowledges his use of that which is God, so long as he continually says with Jesus Christ, "the Father abiding in me doeth his works," then there flows to him and through him a power that he can scarcely contain, a power for helpfulness to himself and to mankind, a power of creation, or reorganization. He is one with all that the Father is; the more he gives himself to Principle, the more freely Principle pours itself out to him. Jesus Christ became completely at one with Principle.

We say of a person who is at one with his work, his science, his art, his interests of any kind, that he is absorbed in his work. Such a person produces a large amount of good work. Why? Because he gives himself to his principle or to his occupation, and the principle or the work gives itself to him. He invokes the unfailing law of action and reaction, the law of giving and receiving. Jesus Christ taught the law of

giving in order to receive, of giving the little self to receive the great self, of giving the limited consciousness to receive the unlimited consciousness of God, the reward of those that love him and serve him. God is principle, universal, infinite, yet when he manifests himself in my heart to work out my problem he becomes my Father, my lover—if you will, my personal God, but God as principle is impersonal.

No one can find real satisfaction in personal achievement, for such achievement goes the way of the glories of Napoleon, of the Pharaohs, of the great rulers of India. The work that Jesus Christ did becomes greater with time; he is a greater ruler today than he was two thousand years ago. Today Jesus Christ is a man among men, a ruler among rulers; he has taught—because he understood them—the principles of deathless creation, of eternal God manifestation. These principles are being used more today than they ever were used before.

One of the greatest teachings of Jesus Christ was this: "I and the Father are one." When we say "one," we speak of a unit, of something the parts of which are so completely drawn together that there is no differentiation, no distinction of components. Take away from it the least little bit, divide it, and it is no longer one. Jesus Christ had unity with the Father. He said: "Many good works have I showed you from the Father." In all his works he acknowledged the Christ principle. It was never separated from him; instantly it answered to his call and manifested exactly according to his demand. It became eyes for the blind, vitality for the palsied, food for the hungry, wine for the embarrassed hostess at the wedding feast. God should be to us just what he is to Jesus Christ, and so he will be when we have developed a consciousness of perfect at-one-ment with him as did Jesus the Master.

Jesus said on one occasion to his persecutors,

"Many good works have I showed you from the Father; for which of those works do ye stone me?" and they said: "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." Many today would with their thoughts stone those who acknowledge themselves to be spiritual beings, who acknowledge the Christ within. But Jesus Christ thought it not robbery to be accounted one with the Father. In fact he would have thought it robbery to deny such a thing. Had he called upon God, the infinite being, and said, "Here am I, the epitome of thy creation, but a finite, a human being," that indeed would have been robbery of God. Jesus Christ knew his place in the universe, in the mind of God, for man and the universe are ideas in the one great Mind outpushing into expression through thought. Jesus Christ's knowledge of his unity with the Father was the foundation of all the works that he did.

To attain unity with God one first must have the right scientific understanding of what the Father is and then attain perfect unification with him. God is ageless, eternal, without variation, without beginning, without end, never past, never future, eternally present. We can use no tense for God except the present. He is, now, in this moment. All that he is is present here, subject to our demand spoken in faith. The same life principle that manifested in Abraham, Isaac, and Jacob is this instant manifesting in each one of us—the same life today and forever unchangeable. Jesus Christ recognized that life is not limited; that so long as he kept the consciousness of life, life would respond to any demand of his, even to the point of reconstructing the body that had lain three days in the grave. He was not separated from God life, and God life never failed him. The love that looked upon the ministering Magdalene, that looked up to the Father and said, "Father, forgive them," was the same love that is now seeking right of

way in every heart. There is only one love; there never has been another. Jesus Christ was one with this love; he did not have to cleanse his consciousness of hatred, because he was one with the Father. The Father is love, therefore Jesus Christ gave himself to this great love current and through him it poured itself out upon all humanity.

There is but one substance. It was this substance that burst from the dry rock at the striking of Aaron's rod. It was this same substance that manifested itself, through Elijah's prayers, as oil and meal for the widow; that fell from heaven and fed the Israelites; that constituted the body of Jesus Christ, that constitutes your body. Jesus Christ was at one with this substance. He and the Father of substance were one, so substance responded to the demand that he confidently held in his mind. Every penny that you have in your purse is a manifestation of this substance, the omnipresent substance of God. By your putting yourself in unification with this substance, by your continually acknowledging it, by your knowing that it constitutes your body, that it constitutes all that you need or ask for, by your becoming one with it in consciousness, it pours itself out to you to meet your every need and demand.

Man is given command because the supreme intelligence in him commands the intelligence within all creation. All creation has intelligence. The tree has intelligence to become a perfect tree. The ant has intelligence to build its houses—such marvelous houses that man himself has to pause and wonder at them. The bee has the intelligence to do the work which only the bee can do. Man's mind is a focalizing point, a center for the intelligence of God mind. So understanding man applies his mind to God mind; his mind partakes of divine intelligence. He finds that, though he may have lacked understanding, when he is at one with divine intelligence it comprehends in his mind and henceforth

he has no difficulty in understanding that which he would know.

Jesus Christ instituted the holy communion, that he might impress upon those of limited intelligence the truth of man's unity with God. The food that you eat is transmuted, it becomes your body; so Jesus Christ called the communion bread his body. Bread typifies the substance of which the body is composed. Through a material consciousness we may drop that substance into what we call matter, or through a spiritual consciousness we may lift it up to spiritual substance, to divine nature imperishable, pure, glorious as was the body of Jesus Christ.

It was Jesus Christ's prayer that where he went there we might be also—where he went in consciousness. Today the life, the love, and the substance which are God are pouring forth through his consciousness. Authoritatively he said to us: "If ye shall ask anything in my name, that will I do." It is not going too far to say that each person is the Christ promised to the world. Jesus Christ took to himself no privileges and no prerogatives that he did not promise to every one. A great inventor, when he passed out, would not take away from the world his inventions, the principles that he had discovered. He would leave words of encouragement for his helpers, telling them that they should do greater things than he had done. Likewise when Jesus Christ disappeared from the sight of man he did not take away the principles that he had revealed to man. He said: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." "Seek ye first his kingdom, and his righteousness; and all these things [health of body, peace of mind, strength, poise, power, and success] shall be added unto you." Take your needs to your Father now. Do not ask that your petition be answered in a specific way according to your own plans, but see the kingdom

of God working this moment through your needs. The kingdom of God is the kingdom of perfection, greater perfection than you could form or fashion in your imagination. See the omnipresence of God in your body dissolving all that is not pure Spirit.

The love of God is purifying; the love of God drives out—as it drove out through the spoken word of Jesus—all passions, all diseases, all turmoil and strife. See the kingdom of God in your business serving mankind through you. See the law of love, the law of perfect order and adjustment, the law of absolute, spiritual success in every undertaking. See the kingdom of God in all your relations with your fellow man, harmonious, peaceful, healthful, loving—"thy kingdom come." The Christ principle is now at work in your affairs; with your coöperation it will manifest to meet all your needs.

PERSEVERE

He who aspires to the attainment of the higher life in its completion—who would perceive with unveiled vision the true order of things and the meaning of life—let him abandon all the wrong conditions of heart, and persevere unceasingly in the practice of the good. If he suffers, or doubts, or is unhappy, let him search within until he finds the cause, and having found it, let him cast it away. Let him so guard and purify his heart that every day less of evil and more of good shall issue therefrom; so will he daily become stronger, nobler, wiser; so will his blessedness increase, and the Light of Truth, growing ever brighter and brighter within him, will dispel all gloom and illuminate his pathway.—*James Allen.*

Weekly Unity offers the Truth principles in a form so simple and clear that a beginner in the study of Truth cannot fail to understand and appreciate them.

IN THE BEGINNING—THE WORD

ARTHUR P. BUCK

OWEVER far one may proceed in the science of mathematics he relies always on the principle that makes one and one equal two; he constantly refers to some combination or process known to be true to the principle, whether it be a simple table in arithmetic or the more mysterious processes involved in the untangling of problems involving knotty binomials. Reliance upon and reference to the initial principle is the process used in the employment of other sciences. So in our study of the science of Spirit we need not apologize if we constantly return to the Master's simple proposition: "Seek ye first his kingdom, and his righteousness; and all these things shall be added."

Many volumes and various courses of lessons, proffered under the general heading of practical metaphysics, seem to offer a more direct approach to the attainment of a particular desire. Many of these proffered guides are based upon a most substantial foundation. It is true that by constantly and clearly visualizing the things that we desire, and by constantly affirming that they are ours we shall almost surely bring them into manifestation. However, we must never lose sight of the fact that the substance, health, or changed condition that comes through any mental process that fails to recognize that the kingdom of heaven is within—and so fails to recognize God as the source of all—will some day take wings and fly away. There is but one complete and sure way of attaining, a way through which the "things . . . added" shall be eternal; that way is through seeking and finding "his kingdom, and his righteousness."

Let us study a few selected passages of Scripture, seeking thus a more definite understanding of the Word, its character, and its laws of action.

"In the beginning God created the heavens and the earth." That is a general statement, but the succeeding passages tell of the processes in more detail. "And God said, Let there be light," and so on with every step, "And God said . . . and it was so." The process by which God brought forth his universe is quite in harmony with the parable of the sower. The seed is the Word, and of course the seed brings forth after its kind. God planted, as it were, the seed of his Word, "and it was so."

Now let us read those wonderful words in the first chapter of John's Gospel, read them over three or four times, and put them away as though for future reference.

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

Notice two points in particular: "Without him [the Word] was not anything made that hath been made," and the glory of the Word made flesh was a "glory as of the only begotten from the Father."

Before we try to understand just how the Word was made flesh in Jesus of Nazareth, or consider how fully John's statement illumines the Genesis account of creation, let us consider, entirely apart from any Scriptural reference, just what the word should comprise. If I put my thoughts or ideas into speech you hear my word, and, as that is the means by which I express my thought and by which you get my ideas, we may think of the word as the vehicle for conveying thought or the means of expressing ideas. However, speech and written language are not the only means for expressing or conveying thoughts or ideas. For example: One day while riding down toward the North Canadian river,

wondering whether it was too deep to ford, I met a Cheyenne Indian and asked him how deep the river was. He answered me in Cheyenne, but I could not understand it; then he told me plainly, without one spoken word that the river had been too deep to cross; that two days ago he had come down to the river and found it too deep—over the pony's head; that this morning it was only to the pony's belly, safe to cross; but that I must keep upstream, because there was a deep hole (up to the pony's neck) below the ford. He spoke no word, but by graphic motions of hands, head, and body he gave me his word as to certain facts, most of which I was soon able to verify. When I say that he gave me his word I mean that by methods other than vocalization he conveyed to me the thoughts or ideas constituting the assurance that I desired.

With "word" defined as the vehicle for conveying or the means for expressing thought, it may be a little difficult for us to distinguish between the vehicle and the thought—between the word and the idea. Really our search for a definition was undertaken with a view to finding justification for thinking of "word" as being one with purposeful, formulated, directed thought. The word and the idea are one!

By the use of the following illustration we may get this truth even more clearly, and discover the relation of ideas to mind and to the expression of the ideas: While working in a wheelwright's shop—which advertised that it could make or repair anything made of wood—I interviewed a customer who asked me to make him a wooden pattern for casting part of a movable eccentric. By word of mouth (by words), figures, diagrams, and gestures he conveyed to me the idea that his mind had begotten, that he desired to have brought into expression. The idea was his; it was the product of his mind. He left the idea with me that I might be the instrument, or a part of the instrument, that would bring

it into expression; but the fact that he left that idea with me (or with a dozen others, for that matter) could not take it out of the mind that begot it. Though by his word he had transferred it to me as the instrument through which it might express, he carried that idea away with him in his mind. We shall refer later to this fact, and to the fact that we are justified in thinking of the word (your word or my word) as including and often as being one with purposeful, directed thought.

Now let us look again at the declaration, "In the beginning God created." How did he create? "And God said . . . and it was so." By his word he created his universe. When that universe (including man) had been fully created, "there was not a man to till the ground." This statement does not mean that there was not a man, but there was not a man to till the ground, the created man not yet having manifested. When we are considering that distinction, John's wonderful statement is most illuminating: "In the beginning was the Word, . . . The same was in the beginning with God. All things were made through him [the Word]." Notice that John does not say created, but made; notice also, by reference to the 2d chapter of Genesis, that Jehovah "made earth and heaven," "formed man," "made" the trees to grow, "formed every beast of the field, and every bird of the heavens," and that he "made" the woman. On the other hand, John says that "all things were made through him" the Word, and declares that the Word was made flesh and dwelt among us, and that we beheld his glory. Of whom was he speaking? How shall we harmonize the Genesis statement that Jehovah made all things, with John's statement that all things were made by the Word, and Paul's statement that "the worlds have been framed by the word"? You will answer at once that John spoke of the Christ when he said that "the Word became flesh." We might harmonize the three

seemingly contradictory statements if we think of Jehovah and the Christ (the Word made flesh) as one, but to identify Jehovah and the Word as one we must conclude that Christ was in the beginning with God. That is exactly what the Master of Galilee said: "Before Abraham was born, I am." He prayed: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It is evident, then, that "the Word," "Jehovah," and the "Christ" are one.

Let us try, by using another illustration, to get even a clearer idea of the creative Word (the "only begotten" of God) and that relationship with the Father that makes the Father and the begotten always one, recognizes every man and every woman as a child of God. What better illustration could we choose, or what closer to everyday life, than the Ford car? In the beginning Henry Ford perfected an idea, not a separate idea for each one of the millions of cars which he was to make, but one idea of a practical motor engine. If all the Ford factories and all the Ford cars were destroyed today it would not eliminate Ford cars from the world, for the Ford idea that expressed in the first car and has expressed in millions since, still exists in and is one with the mind that begot it; the idea would continue to come forth and express in millions of like cars.

Shall we say then that Jesus, the teacher of Galilee, was the only begotten Son of God? Yes, because he was able to make himself conscious of his eternal oneness with the Word, the Christ, "the only begotten" or perfect Man Idea omnipresent in the mind of God and eternally present in every man. In his parables the Master often pictured the planting of seed (the word) as symbolizing the bringing forth of the kingdom. This is an illustration of the fact that, as God built his universe by his Word (the "only begotten" perfect Idea) existing eternally in his own mind, so you and I build

our worlds by planting seeds (or affirmations of Truth) that bring forth into consciousness the same perfect Idea that eternally exists in "every man, coming into the world" and that is and ever has been the real of you and the real of me. I am the "only begotten" son of God, and so are you, and so are all mankind.

Though the men I meet neither smile nor nod,
Still let me greet them true,
And silently say: "O child of God,
I see the Christ in you."

CHRISTHOOD

In speaking, Jesus sometimes spoke from the mortal part of him, but he lived so almost wholly in the Christ part of himself, so consciously in the center of his being, where the very essence of the Father was bubbling up in ceaseless activity, that he usually spoke from that part.

When he said, "Come unto me, and I will give you rest," he could not have meant come unto his personal, mortal self, for he knew of the millions of men and women who could never reach him. He was then speaking from the Christ self of him, meaning not "Come unto me, Jesus," but "Come unto the Christ;" nor did he mean, "Come unto the Christ living in me," for comparatively few could ever do that. But he said, "The words I speak are not mine, but the Father's in me." Then it was the Father saying, not "Come unto Jesus," but "Come unto me;" that is, "Come up out of the mortal part of you where all is sickness and sorrow and trouble, into the Christ part where I dwell, and it will give you rest. Come up into the realization that you are one with the Father; that you are surrounded and filled with divine love; that there is nothing in the universe that is real but the good, and that all good is yours, and it will give you rest."—*H. Emilie Cady.*

BONDAGE OR LIBERTY

FRANCES W. FOULKS

THIS is not a godless universe, as some would have us believe; not a universe set in motion in some far distant past, slowly running down, like a clock; nor a universe ruled by a vengeful, exacting God who deals out punishment in the form of sickness, poverty, destruction, and death. It is the same universe that God brought forth in divine order and according to a perfect pattern, the universe that he pronounced very good. God must always be omnipresent in that which he has created, for without him the whole creation would be the "waste and void" that it was in the beginning. However, Omnipresence can express on the visible plane only as much of his omnipotence and omniscience as man accepts and releases; the waste and void in the individual mind manifests as waste and void on the earth; the glory of God in the individual mind expresses as the glory of God on the earth.

The Bible is a sacred book, a teaching that has been given to us to point us to a knowledge of God and an understanding of ourselves; it is the textbook of the followers of Jesus Christ. Those who are asking, seeking, knocking, will receive power to understand the mysteries of its inner teachings. Those who read the Bible in that spirit see wondrous beauty, majesty, and order clothing every word; they see the glory of the finished kingdom, with Father and Son in their true relationship; they receive constant promises of guidance into the glory which was man's in the beginning when he was at home with God. Most of the members of the race are yet children and have not entered into their inheritance, but some are seeing their relationship more fully than before, and others are boldly claiming and are entering into their birthright of sonship. Those

who are entering into their birthright are those who are working with the Creator to return the earth to its first state of perfection.

The universe of which we are a part came forth from the "waste and void," from "the face of the deep," step by step, in all its beauty and order and bounty. It came into being through the Creator's word: "Let there be." Man, the highest or final creation, was conceived for companionship with the Creator in the enjoyment of His opulent good. All the really great desire to share their good with others; this trait arises from man's desire to express his likeness to God. True companionship on any plane entails some equality of expression, some likeness; so in the picture of a companion the Creator saw one in his own image and likeness, with power, rulership, dominion over all lesser creations, and the right of choice. This idea was his child, as all the ideas of our minds are our children.

With the completing of this mental picture of his world, the Creator pronounced it all "very good," and rested. Have you not many times worked with an idea, building it in your mind until you could see that it was "very good," perfect? Having finished it you ceased to work with it; you rested in enjoyment of its perfection; in this respect also you were like God.

When any idea, good or bad, has been completed on the inner plane, it must have expression. This law was established in the beginning, when Jehovah God (the law or working power) took the perfected mental creation (or pattern of the universe) of Divine Mind and brought it forth into expression (Gen. 2). In the creation by Jehovah God, man, the highest form of life in the picture, was formed first, all other creation being formed for and around man. To this man were given the same power and the same dominion that had been given to the pattern man, for as the lesser creations took form it was given to man to name them, and what-

soever he called them, that they were. To this day man is continually using this power, his working or formative power, to name conditions and things; they are to him what he names them. First is the thought in the mind, then the law seeking to reproduce it in the visible; the thought will come into visibility, unless one counteracts it with another thought. We are constantly thinking, and until we learn to choose and entertain only right thoughts, we produce chaos in mind, body, and affairs by giving power to all kinds of thoughts. We add power to thoughts either by fearing them or by rejoicing in them.

The power of free choice—which is so plainly set forth in the Bible allegory in which Adam is told to name the animals—was given man that he might not be a slave but a companion to his Creator. So long as the son walked and talked with the Father in true companionship, he lived in Eden (bliss), even as we have health and harmony and abundance when we companion with the Father. Sickness, poverty, or hard conditions did not enter the son's world until he chose, by exercise of his free will, to eat of the tree of the knowledge of good and evil. Then he—even as we have done when we have seen less than good—began to create a world of mixed manifestation, some good, some evil. Throughout history the race has patterned after man more often than it has patterned after God, the true image and likeness. Ever since man first strayed from Truth he has had a standing invitation to return to his original perfection and use his power and dominion, to recreate his world that it might blossom as the rose.

The son (you and I), after passing through experience after experience, is still marring the face of the earth by his low vision, by his thinking, seeing, and speaking of conditions as they appear to be. Is the world today under man's control, or is man under con-

trol of the world? How many of the inhabitants of this planet even attempt to use their words to control conditions, to bring harmony out of chaos, health out of sickness, abundance out of poverty? "Every man's own word shall be his burden;" the more man speaks or thinks of sickness, inharmony, and poverty, the more they increase. Because "ye have perverted the words of the living God," there come forth epidemics, crime, drought, floods, pestilence, famine, death, and disaster in the earth which God created and saw as very good.

Man thinks that he is helpless before these inharmonies and attributes them to the God who created everything in order, harmony, and beauty—to the God who says: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Thousands and thousands of God's children, each of whom has inherent power and dominion over all lesser creation, sit idly by and let the elements destroy life and property; they wail in sorrow for lives lost in epidemic, famine, hurricane, for brothers and sisters frozen in blizzard or stricken by extreme heat. Frost destroys the work of man's hand; excessive rain keeps man from tilling the earth; drought claims crops that would feed hungry thousands. Why does man not rise up in his God-given power and dominion and say: "Let there be harmony"?

Not only do thousands sit idly by and make no effort to avert calamities, but they add to calamities by discussing them, prophesying them, expecting them. How often do we hear: "We must expect to have storms [or floods, or excessive heat, or cold] because this is the season for them"? How often do we hear people say: "This is pneumonia weather;" or "This is the time of year for colds"? How often do we hear people predict the coming of evil conditions because "the signs point that way"? What are signs for, what is the gift of prophecy for, if not to give us an op-

portunity to change error into good, even as the Ninevites did when Jonah predicted their destruction?

Any error that presents itself to the eye has sometime, somewhere, been started into action by error thinking. It is the privilege and the duty of those who know the Truth, instantly to reverse error by denial of its reality and by affirmation of its opposite, the good. Many prophesy hard conditions, basing their predictions upon their own desires and opinions; if those to whom such prophecies are made are not wise enough to nullify them and set in action the law of perfect creation, the false prophets may have opportunity to say: "I told you so."

Two Truth students proved recently that man can, by employing the spoken word, nullify prophecy. They had to do certain work, for which good weather seemed imperative. It had rained until the country was flooded. Property had been destroyed and many lives were endangered. These two Truth students knew the law. They realized that there was imperative need for good weather. They agreed to see and claim and command the coming forth and continuance of fair weather, and they at once took up the work. It cleared one night, very soon afterward. On all sides they heard such expressions as these: "The rain is not over yet;" "All signs say more rain;" "It will be raining again by morning;" "It cleared in the night, so the good weather cannot last." The pessimists were using the power of thought and the power of the spoken word to bring into manifestation the very thing that they did not want. The two Truth students silently denied each of these prophecies as soon as they heard it; they denied all prophecy of error that was being uttered anywhere. They praised and gave thanks for the sunshine, in their words and in their thoughts. Whenever a prophecy of rain was spoken to them they replied: "But isn't the sunshine wonderful?" It did not rain again in excess

that season, and not at all for many days. The work of the two who held the High Watch was accomplished in all ease and comfort.

In this kind of work we must remember that we can never rightly ask for anything that will harm another, and that the greatest blessings come when we use the formative power to bring forth that which will also bless others.

Cold and heat, rain and snow, cloud and sunshine, wind and calm, have their places in the plan of creation; however when any one of these conditions prevails to such an extent as to make the inhabitants of the earth to suffer, it has been carried beyond the purpose for which it was created in divine order. Divine order entails that all things be in their rightful places at the right time and that they work in harmony to uphold and upbuild the whole. In God's pattern there is no tearing down; each successive step is constructive, adding to the whole.

Only those who are strong in the Lord, whose hearts are filled with love for all, who are willing to serve, can do the work of reëstablishing the garden of God's creation. Are you ready to coöperate with the Father and with his children in bringing to pass this new order? You can coöperate by watching first to see that your own prophecies are constructive, then by denying the destructive prophecies made by others, and by claiming the truth instead. Are you willing in drought, whether it affects you or not, to claim and see a rain watering the ground? When there is excessive rain, are you willing, for the sake of those who need the sunshine, to see and claim that the rain is restrained? Are you willing to deny all predictions of error and, by affirming divine order in the universe, to destroy the power given by others to pestilence, famine, and accident? Have you enough faith to stand firm until there is established in your words the power that will accomplish?

Are you strong enough in your faith to rejoice, even if the visible has not yet become perfect?

If you can do all this, you are fulfilling the purpose for which you were created: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." If you can rejoice in God, regardless of appearances, you have finished with the tree of the knowledge of good and evil; you are eating of the tree of life and are distributing its fruit to all the sons of God; you are a true companion, a coworker with the Most High in bringing forth in perfection the invisible kingdom which Divine Mind created in the beginning and pronounced "very good."

UNITY AND THE RADIO

Unity Radio Station WOQ needs more power. We have, up to the present time, put about $10,000 into our broadcasting plant, but its enlargement is necessary if we are to reach the many Unity people who, though they try eagerly, frequently fail to catch us in the air.

They do not get us regularly because the power from our station is not continuous. People have received our broadcast messages even in Africa, but such records are very unusual.

What Unity must have is a plant that will reach every place in North America, with a well-sustained message. This can be done with a more powerful plant, which we now seriously contemplate installing.

We shall require at least $20,000 to purchase additional equipment for the present $10,000 plant, making a total cost of $30,000. With such a plant we can generate power enough to teach Unity truth to millions more than are hearing it today. This is an objective worth the while of all lovers of Truth, and we are plac-

ing the situation before our friends and asking for contributions to this fund. The matter was mentioned at our Sunday morning meeting in Kansas City, on April 26, and the result was a check for $100 from a man in the audience. On the same day we received word from the minister of a congregation, whose services we are broadcasting Sunday evenings, that he thought that his church would advance to us a year's compensation for broadcasting, amounting to $2,400. So we apparently have $2,500 as the result of our first announcement of the necessity for a better radio service.

David Walter Pye gave the first $100 to Unity's new Radio Station WOQ. With his check he inclosed these powerful announcements:

"I am Radio Station WOQ, Unity School of Christianity, Kansas City, Mo.

"I am a mighty tower supporting the Jesus Christ ideal expression of heaven in and on the earth.

"Every wave and word radiated by WOQ carries both seed and harvest of the truth that unifies God and man.

"WOQ stands for wisdom and love, unified in Christ.

"WOQ voices the truth of Spirit, and the receptive ears of God's people everywhere receive it gladly.

"It shall no longer be said, 'Having ears ye hear not,' but rather, 'Having ears ye hear and gladly respond to the call of the Spirit.'

"The promise of Jesus that his Gospel should be preached to the uttermost parts of the earth is now being fulfilled."

We shall broadcast the names of subscribers to this fund during the Saturday evening service, 10:30 to 11 o'clock, central time.

Shall we register your name on the ether as one who loves his fellow man?

The Home

Christ is the head of this house.

MAKE THE SUNDAY SCHOOL INTEREST THE CHILD

JANE PALMER

IN JUDGING the value of modern methods of child training, each person might be helped by going back to the memory of his own childhood. In the main, life does not change much; human nature does not change much. Living is growing more complex, perhaps, but the child of yesterday met the same vital problems that the child of today is meeting: He had to learn to control his temper, to live in pleasant social relationship to the community, to acquire habits of thrift and honesty and diligence, to know God and to know himself as a son of God. While the child of today may have more pressing upon his consciousness from the outside, the things that belong to the inner life of each individual are the same in every generation.

Each adult looks back upon his own childhood, at its ups and downs, and yearns to ease the bumps that the children must receive. We all should like, if possible, to become shock absorbers for the children. We cannot become shock absorbers for them; we cannot remove the obstacles from the path—and perhaps it were a kindness not to remove them—but we can help them to extract the lesson that is in each experience.

There is a saying that men are merely overgrown boys. It is just as true that boys are but partly grown men and that girls are but partly grown women. In

proportion to the range of its knowledge and experience, the soul of the child reacts to a situation in much the way that the soul of an adult reacts. Adults have looked upon children almost as a species separate from man, forgetting that children are miniature men and women, meeting just such problems as adults meet. After all, the problem of meeting the rent and of paying the coal bill and of loving one's neighbor resolves itself into the problem of honesty and industry and self-control, and the boys and the girls are working on these same lessons, day by day.

One experienced in dealing with children can give a fair estimate of what a certain child will grow to be if he is molded by certain forms of education and home training, if he is thrown into a certain type of environment. This statement does not offer grounds for a fatalistic point of view, but rather for a firm foundation upon which to build hopes for a wiser, a kinder, a more godly generation.

A river can be directed into channels where it will do the most good for the greatest number, or it can be left to ramble along at will. Just so with the child. He brings with him to this plane of existence certain abilities, to be directed into useful channels or to be left undirected.

The Sunday School can perform an inestimable service to children in helping them to control and direct their innate forces. The man in each little boy, the woman in each little girl, wants to make the greatest possible success in life. The child does not want his mistakes condoned because he is a child; he wants to be taught how to safeguard himself against repeating mistakes. If he seems to repel efforts to help him, it is because the manly soul in the little boy (or the womanly soul in the little girl) resents the appellation of "child." He thinks of himself not as a child but as a human being, and he wants to be treated as such.

In many Sunday schools it is considered that, beyond keeping them reasonably quiet, little can be done with boys in their early teens. They are beyond the story hour age; they are full of life and energy. They are challenging each statement that comes to their attention; if it can be proved to their satisfaction, well and good; if not, they are quick to reject it.

The boy may be endeavoring to withstand the temptation to take an unfair advantage of his playmate; the man may be endeavoring to withstand the temptation to take an unfair advantage of his employer or of his employee. Is there any difference between the problems? Both boy and man are working on the lesson of honesty and fair play. Knowing that the problem is the same, whether it is met and solved at thirteen or at thirty, the teacher seeks to strengthen the bulwarks of moral resistance in the boys by quickening their consciousness of the one Presence and one Power, God, the good.

A class of boys in a certain Sunday school became very restless, very much dissatisfied. Several teachers had handled them with more or less success—meaning that the boys had been kept, as much as possible, from disturbing the rest of the Sunday school. This class was given into the care of a teacher who believed in the practicability of using Christian principles in the lives of children as well as in the lives of adults. She recognized that these boys in their teens were meeting problems that were just as important to the growth of their souls as would be the problems that they would meet in their adult lives. She also knew that the same principles of living that make life a pleasure and a joy to the adult, make life a pleasure and a joy to the child.

The boys in her class are shown that the principles that Christ taught are not to be applied to religious matters alone, but that the Spirit of God in them teaches them all that they need to know about their week-day

school lessons, directs and guides them in every encounter in life. They are made to see that spiritual life does not stop Sunday night, but permeates every phase of their everyday lives.

The class thought held by these boys each Sunday is: *The Spirit of God in us teaches us all that we need to know about this lesson.* This thought is held in the silence; the boys have come to know that all wisdom, all knowledge, and all good come from God. A pointed talk on the lesson for the day is designed to bring out ways of making practical application, to their own problems, of the principles taught.

If this work is carried until the boys are men, as men they will meet their problems with the understanding that there is but one Presence and one Power in every business transaction, in every social relation in life —God, the good. The same power that might have been allowed to rush in a mad torrent of destruction or wander aimlessly over the hillside will move the human race onward to higher and better living.

INCREASED SPIRITUALITY

The vibrations of this planet are being raised to a more spiritual intensity. This corresponds with the increased number of those who are finding the kingdom of God within their own hearts. First of all God works in the hearts of men, founding an inner or invisible kingdom; after which Christ, the Lord of heaven, shall establish a visible kingdom upon earth. At the present time there is taking place a tremendous awakening among men. There is an ever growing thirst for spiritual things.—*Science of Thought Review.*

For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee.—*Isaiah.*

REALIZATION OF GOD'S LIFE

(A letter from Mr. Seeman to his sister.)

ALICE L. RUTH

THE LECTURE that you gave me anent my imperfect demonstrations has given me food for reflection. At first I thought that you were quite unsympathetic because you couldn't see my side of the situation, but when in my own mind I tried to dispute your statements, I found that you had set forth only facts. I remembered that it is ever the way of the mortal mind to excuse the self and to blame others. I began earnestly to search myself for the cause of my failure to demonstrate financial success.

I thought of the law, "Whatsoever a man soweth, that shall he also reap," and of another law: "the seed is the word." What kind of seed had I planted in the fertile soil of my own subconsciousness?

It is true that I have often affirmed prosperity, then I have allowed myself to be overcome by adverse appearances; I have become discouraged. At such times, in a spirit of bitterness and rebellion, I have made statements of want and poverty. I have envied the prosperous and declared their methods dishonest; I have said that an honest man cannot prosper and that the dishonest man always has the advantage—for it often seems so. Now I know that only a sincere soul who can honestly admit his own mistakes can see things as they are. Now I see that I have habitually belittled my good and enlarged every appearance of lack.

One night I shut out business cares and thought of Jesus' words: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." I knew that I must enter the kingdom before I could make a perfect demonstration. I began to re-

view my early childhood, for the Master said that we must become as little children. I remembered my first Sunday school lesson and the golden text that we memorized: "Thou shalt have no other gods before me." We were told that the "other gods" were those that the heathen worshiped, that they were made of wood and stone and silver and gold, but that the true God is Spirit. Later I learned that Spirit is life, love, wisdom, power, truth, law, substance, the All-good, "over all, and through all, and in all." Then came the memory of H. Emilie Cady's statement: "I am the child or manifestation of God," and the realization that all good qualities were in me. I relaxed my body and let the truth flow in; I called on God's life, intelligence, love, and power to fill me and flow through me to all who felt the desire for it. I felt it surrounding me; I asked it to abide in my consciousness, that I might make every business transaction in accord with divine law.

The next day many temptations came to me, but I made the deal that I had in prospect, in the spirit of justice, without having to make any excuses or apologies to my conscience. Now that I have found the power that is gained in the silence, I feel new courage and new efficiency that are abiding.

No secret sin or petty deception can be practiced by parents without sooner or later finding its way to the surface through the child.—*Selected.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

MUSICAL MEDITATION

HARRIET A. SEYMOUR

SOUND, form, and color are symbols of planes of consciousness. Now that so many students agree upon the power of thought, we may learn to combine the symbols of sound, form, and color with the power of thought and so make every moment of life more consciously constructive, beautiful, and pleasant.

Virtually every one loves music, but many have felt that they lacked understanding of music and have become discouraged over the fact. To learn to get the best out of musical meditation, we should try to hear inwardly the simple things such as the keynote of the composition, the pitch, the rhythm, and possibly the harmonic setting. These simple fundamentals give a definite foundation upon which to build our understanding of music. In other words, a knowledge of the principles underlying the witchery of music helps to establish a musical consciousness.

In our work in hospitals during the war, we noticed that splendid results were obtained by those who had learned both to hear inwardly and to think constructively as they played or sang. Often the men or the nurses would ask for a certain singer because, as they expressed it, something "happened" when she came. Sometimes we planned a meditation, and a musical meditation never failed to command the quiet attention of the ward. On the other hand, some performers who were technically brilliant were treated disrespectfully: The men would talk, play cards, or even leave the room.

We thus learned that a constructive thought, plus music, is soothing, satisfying, and really healing. Once some jolly music brought an old Italian out of a lethargy which no doctor had been able to break. The music

was played by a girl who had studied Unity and knew how to give the spirit of joy plus the composition.

As we learn to link every moment of the day with the higher life, we shall find ourselves celebrating every simple event as a sacrament. In India the people salute the dawn and the evening and chant special words, thus cultivating an attitude of worship.

The purpose of art is to enhance life. If you want to learn to meditate to music, start with one word—for instance, "life." Play some lively music and keep singing that word or inwardly saying it. Do the same with "joy," "peace," "power," and "love."

People who play a great deal can accomplish more if they work understandingly, in the way here outlined, and those who play only a little can learn to meditate and to play simultaneously.

Some years ago when I was fortunate enough to be one of Emma Curtis Hopkins' students, this idea evolved in connection with her twelve lessons. I played the Bach "B Minor Gavotte" and at the same time used her first meditation, "Look up." A relative who was listening said: "What are you doing? It sounds much better." Then I tried playing the first six meditations, each to a definite program; and one of Mrs. Hopkins' students who was listening could tell which meditation I had in mind.

By being receptive one can often get the right words to use. The "A Flat Etude," of Chopin, lends itself beautifully to "Be still and know that I am God." The Rubenstein "Romance in E Flat" lends itself to "Peace."

By combining music and meditation we come more easily into touch with the inner world of harmony.

Not from birth does one become a slave; not from birth does one become a saint; but by conduct alone. —*Gautama.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER; LIFE

MARY PARRISH

About the fourth month after conception the mother becomes conscious of the activity of life in her child. This is a very important period, both for the mother and the child, for much depends upon the mother's realization of the source and the character of the life that is thrilling her little one. She should know that her child's life is of God and that it is pure and holy and perfect. She should know that it is wholly spiritual. She should know that her continued affirmation of spiritual life for her babe will help that unfolding soul to escape many limitations of the physical man.

It is beyond human power to bestow divine or spiritual life, but by recognizing and praising it the mother may increase its activity in her offspring. In this way the child gets an impression of the power animating his being, an impression that causes him, when he reaches an age of reasoning, to look within rather than without for the source of life. Thus the mother may lay the foundation for the child's understanding of a life that is rich in spiritual qualities. She should repeat such affirmations as the following:

I acknowledge the activity of the one infinite life in my child. I give thanks for the life of God which quickens, strengthens, and vitalizes my child. I claim its perfect activity in me and in my babe, and I praise the Good ever active within our body temples.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.—*Henry Ward Beecher.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

HEAVENLY PROVISION

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.—*Genesis.*

As we partake of visible food we realize that man does not live by bread alone, but by every word that proceeds out of the mouth of God. For this realization we give thanks.—*E. F. R.*

We are gathered about this table, Father, because of the sunshine of thy love, which is never shadowed. We praise and thank thee. Lead us into newness of life.—*C. P. S.*

Through this food the blessings of God are poured out upon us, and abundance is established to satisfy every need.—*W. G.*

We thank Thee, dear Father, for thy love and for thy care of our physical needs. In grateful praise and joy we eat and drink to thy eternal glory. Amen. *E. M. C.*

SECURITY

Surely goodness and lovingkindness shall follow me
all the days of my life;
And I shall dwell in the house of Jehovah for ever.

—*The Psalmist.*

SUNDAY LESSONS

LESSON 5, AUGUST 2, 1925.

Unity Subject—MAKE YOUR RELIGION PRACTICAL.

International Subject—THE EPISTLE OF JAMES.—James 1:19-27.

19. Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:
20. For the wrath of man worketh not the righteousness of God.
21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.
22. But be ye doers of the word, and not hearers only, deluding your own selves.
23. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:
24. For he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.
25. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.
26. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.
27. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

GOLDEN TEXT—*Be ye doers of the word, and not hearers only.*—James 1:22.

SILENT PRAYER—*In my every thought, word, and act, I conform to the divine law.*

"Let every man be swift to hear, slow to speak." An old saying states that we have two ears and but one

mouth, that we may hear twice as much as we speak. There is great necessity for our being receptive to the guidance and inspiration of the Holy Spirit. In our prayers we are likely to talk much; we ask of God, we deny, we affirm, we meditate, but how much do we listen? Do we spend a large portion of our periods of prayer in silently giving attention to the Father, or do we talk to God most of the time, giving ourselves little opportunity to hear his voice? The question is worthy of our thought. We shall grow faster into spiritual understanding, joy, peace, health, all good, as we learn to listen more, as we wait on Him in the silence, that we may learn to do his will.

"Be . . . slow to wrath: for the wrath of man worketh not the righteousness of God." We often hear of "God's wrath," as though Being could have some quality that man should neither copy nor use. Love, we are told in I Cor. 13:5, "is not provoked;" and John tells us that God is love. Surely there can be no anger in Spirit, since there should be no such quality in those who are seeking to manifest God in their lives. We must put away the mistaken thought that there is ever a case in which we should do evil that good may come to pass. There are those who think that the use of wrath and force is sometimes not only permissible but necessary to bring about freedom from evil and oppression; but the use of evil cannot bring about good. Only the employment of good can establish lasting good to any individual or any people.

The word of Truth affirmed and held to in thought, word, and deed can cleanse our lives of all error and cause us to know only life and peace. It is not enough to declare the Truth with our lips; we must make our daily lives conform to our highest conceptions of that which is just and right, even to the Jesus Christ standard, if we are to receive the full blessings of God. (See verses 23 to 25.) We are blessed in our doing; we reap

health not only when we affirm wholeness, but when we believe so strongly that we act, or attempt to act, as though we were already in outer manifestation perfectly well. The withered arm of a man was made whole when he tried to stretch forth his hand in response to Jesus' command; likewise when we begin actually to act upon the truth that we know and affirm, we experience the good results that we desire and expect.

We must continue in the law of God, the law of right and wise thinking, speaking, and doing (verse 25). It is not enough for us to gain a partial understanding of Truth and then lay it aside and go back to our old ways of ignorance. "He that endureth to the end, the same shall be saved."

James speaks much of the tongue; according to his teaching the tongue is the most unruly member of the body. The tongue can help one or hinder one. What the tongue sends forth comes back to the individual sooner or later. "Death and life are in the power of the tongue." "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*." These texts need no explaining.

Let us always bear in mind that "the tongue of the wise is health." Let us be like the "worthy woman" mentioned in the 31st chapter of Proverbs: "She openeth her mouth with wisdom; and the law of kindness is on her tongue."

QUESTIONS

1. Explain the inner meaning of the words: "Let every man be swift to hear, slow to speak."

2. Can Being have a quality that man should not strive to possess? Explain.

3. Should we ever do evil that good may come to pass? Explain.

4. Is it enough to declare the Truth with our lips? What more must we do in order to receive the full blessings of God?

5. Explain the power there is in the tongue.

Lesson 6, August 9, 1925.

Unity Subject—LESSONS IN PUTTING ON CHRIST.

International Subject—BEGINNING THE SECOND MISSIONARY TOUR.—Acts 15:36—16:5.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

37. And Barnabas was minded to take with them John also, who was called Mark.

38. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.

39. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus.

40. But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

41. And he went through Syria and Cilicia, confirming the churches.

1. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek.

2. The same was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

4. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.

5. So the churches were strengthened in the faith, and increased in number daily.

GOLDEN TEXT—

He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
—Psalms 72:8.

SILENT PRAYER—*I shall continue to carry the word of Truth daily to every part of my being until the Christ mind in me expresses its perfect dominion.*

Paul and Barnabas proposed to visit again the disciples of Jesus Christ in all the cities wherein they had "proclaimed the word of the Lord;" they wanted to see how the disciples were faring. In the transforming of our minds and our bodies individually, it is not sufficient for us to declare the Truth only once to our various thoughts (people) and thought centers (cities). We must go to every part of our beings over and over again with words of Truth. We must care for the newly awakened ideas and activities, that they may grow and expand in the true Christ life, and that others may be spiritually quickened and transformed also.

Paul here symbolizes the regenerated human will in its endeavor to promulgate Truth. The esoteric meaning of Barnabas is "son of comfort," or "son of consolation." Barnabas represents tolerance, forgiveness, and kindness. Barnabas wanted to take John Mark along.

John means "God's gift," and Mark means "polite, shining." Paul did not like the idea of John's accompanying him and Barnabas, because John, on a previous trip, had withdrawn from them at Pamphylia (mixture of nations).

Paul was rather intolerant and unforgiving, but Barnabas recognized in John a gift of God, even though John seemed to have failed in a former work.

John Mark had two natures: one, a polite and brilliant exterior that was affected by the mixed state at Pamphylia; the other, a deep, spiritual nature, which

was called out and developed by the confidence that Barnabas placed in him. John's true worth was proved in his subsequent ministry with Barnabas.

We have within us a tendency to do things in a strenuous way, having no tolerance for qualities that are in process of development. This inclination often mistakes green fruit for bad fruit. We all have wonderful spiritual possibilities, but they must be brought out and made strong by prayer and by use. We must have patience, even though we seem to fail when at Pamphylia (mixture of nations). If we continue to develop our gift of God, we shall find our spiritual work.

Barnabas and John Mark sailed to Cyprus, which means "fairness." Paul chose to take Silas with him. Silas means "woody," and represents the rugged state of mind that goes well with the Paul consciousness. The two visited Cilicia (which means "rolling"), Derbe (which means "sting"), and Lystra (which means "dissolving"). These names indicate that their work required great effort and that it was not altogether pleasant. We find that forceful thoughts often stir up opposition, while gentle thoughts bring a peaceful victory.

At Lystra (the dissolving attitude of mind, wherein the converted will, Paul, lets go of some of the personal strenuousness that it has taken on in its great zeal for Truth), Timothy is found. Timothy represents a very splendid and helpful quality that is instrumental in carrying the Word to the whole consciousness. Timothy means "worshiping God." He was "the son of a Jewess that believed; but his father was a Greek;" he therefore represents an idea that has its inception in a union between our inner spiritual qualities of faith and love (a Jewess) and our intellectual reasoning (Greek).

It may seem inconsistent in Paul to circumcise Timothy when such a short time before he had been so determined not to put the burden of outer circumcision

and observance of the law of Moses upon the Gentile converts. However, Timothy was partly Jewish, and the circumcision that he underwent symbolizes a thorough cleansing of the intellectual consciousness from sinful, fleshly thoughts. This cleansing must follow the establishing, in the soul, of the spiritual qualities that Timothy received from his mother's side of the house. The real circumcision is the actual putting away of carnality, a work which must be accomplished that we may grow and increase spiritually as we desire.

QUESTIONS

1. What lesson is taught by the story of the proposed return of Paul and Barnabas to all the cities wherein they had "proclaimed the word of the Lord"?
2. From the metaphysical viewpoint tell of John Mark and the lesson that we get from the attitude of Paul and Barnabas toward him.
3. Explain Paul's finding of Timothy at Lystra.
4. What is symbolized by the circumcision of Timothy?

Lesson 7, August 16, 1925.

Unity Subject—TRUE SPIRITUAL FREEDOM.

International Subject—TEMPERANCE LESSON.

—Gal. 5:13-24.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.
14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.
15. But if ye bite and devour one another, take heed that ye be not consumed one of another.
16. But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh.
17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are *these:* fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

SILENT PRAYER—*I no longer bring forth the works of the flesh; I walk by the Spirit and I am free from all error.*

All that we find in the world without, we can also find within ourselves. We have been taught from childhood of the dangers of intemperance, and it is almost a relief to have the subject changed to another battleground—the thought realm within us.

All the forces manifested in the world originate in the invisible. Out of apparent vacuity comes electricity; out of invisibility comes the power that moves the body of man. We call it "mind," but it is also force. It has power and intelligence, in addition to many other qualities.

All about us is a world of potentiality that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk by the Spirit, and ye

shall not fulfil the lust of the flesh." There is no danger whatever of any one's being tempted if desire is lacking. It is the lust of the flesh that leads us to do the things that we ought not to do. What is the remedy? "Walk by the Spirit." This course will take away the prime cause of temptation and fortify us against all the wiles of the world. If we walk by the Spirit, there is no need to war against the devil or to fear evil in any of its alluring forms.

When man searches his own soul and finds the source of his weakness, he is desirous of attaining the mastery. The fleshly appetites then set up a protest; they oppose the pure thought force that is sent into their midst by Spirit. Contention is rife for a season and things seem to be worse than ever before. Some metaphysicians call such a condition "chemicalization," meaning that it is similar to the action of opposing chemicals in combinations. It is the war of true thoughts and error thoughts in consciousness; if we only take sides with the truth—that is, "walk by the Spirit," the right will prevail.

Nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Under the physical law artificial stimulation is sure to bring depletion. This is the law of cause and effect, which pertains to the material world. Spirit is more potent than any material energy. Paul referred to this fact when he said: "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the spirit are so palpable that it is superfluous to discuss them. No one disputes that a good, pure life brings forth good fruits in mind and in body. Sometimes the lusts of the flesh seem stronger than the spirit; if such a crisis comes in your life and you need help, you can find help by this plan: Affirm that the power of the Spirit within your mind and your body is a dominating mind-force. If

you follow this method faithfully you will "walk by the Spirit" and will be freed from the temptations of the flesh.

QUESTIONS

1. Where do the forces manifested in the world originate?
2. Whence comes the power that moves man?
3. What do the answers to the previous questions prove?
4. Do temptations come from within, or do they come from without? What tempts people?
5. What are the results of walking "by the Spirit"?
6. To what did Paul refer when he said: "If ye are led by the Spirit, ye are not under the law"?
7. How can man be freed from the temptations of the flesh?

LESSON 8, AUGUST 23, 1925.

Unity Subject—STIRRING UP ENTHUSIASM.

International Subject—THE MACEDONIAN CALL.—Acts 16:6-15.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;
7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;
8. And passing by Mysia, they came down to Troas.
9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.
11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
12. And from thence to Philippi, which is a city of

Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

GOLDEN TEXT—*Come over into Macedonia, and help us.*—Acts 16:9.

SILENT PRAYER—*The intense desire of my soul is for the Christ to express perfectly in and through me.*

Never before in the history of man has there been such a spiritual awakening as that which is upon us in these days. We are learning that the Gospel of Christ, which for so many years has been preached only partially, is not only for the saving of the soul but is for the lifting up and spiritualizing of the whole man. In order that we may enjoy the fruits of increased light and understanding, a conversion or transformation must take place in our consciousness. Conversion is more than making certain admissions or professions; it implies an entire change of feelings and a change in the action of mental and physical forces.

Paul and Silas were forbidden by the Holy Spirit to preach in certain places. These places represent states of consciousness that are still too dense to respond readily to the word of Truth. Phrygia means "torrid, barren, dry;" Galatia, "white but lifeless;" Asia, "muddy, boggy;" Mysia, "abominable, criminal; Bithynia, "violent precipitation." Troas, where Paul received the vision of the man begging him to come over

into Macedonia and help, means "penetrated, bored through, perforated." Troas signifies a phase of thought by which Spirit can find its way into consciousness more easily than by other ways.

When guided by Spirit we are led to develop along the lines of least resistance and under conditions that are most favorable. We should not be discouraged when we strike the barren places, or waste our time in trying to quicken the localities that are at present too negative to respond. Those who regenerate the body find that a certain fiery element is necessary to give action to the negative parts. In this lesson that element is symbolically referred to as Macedonia. Macedonia means "burning adoration," and is representative of the enthusiasm and the energy of Spirit which set the whole man aflame. It is necessary that this phase of the consciousness be cultivated, because without it there prevails a certain passivity that is content with the battle only half won.

Philippi means "lover of horses [referring to power], warlike." It is necessary to stir up the fiery power of Spirit in man when he sinks into negative states of consciousness. The vision of the man in Macedonia crying, "Come over into Macedonia, and help us," is discernment that the inner fervor needs stirring up. Man can accomplish the stirring up by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, he must go straight to Neapolis, "the new city," or center of action. In other words, if he concentrates all his energies on the accomplishment of his purpose, he will surely achieve.

Spiritual understanding is developed in the feminine realm of the soul. This fact is symbolized in the 14th verse of our lesson: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord

opened to give heed unto the things which were spoken by Paul."

Thyatira means "burning incense;" it represents the intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple, purple symbolizing power), the Lord opens the heart. Like the disciples who said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" man then receives the heavenly message.

QUESTIONS

1. What must take place in us that we may enjoy the fruits of increased light and understanding?
2. What does conversion imply?
3. What is the symbolical significance of the places in which Paul and Silas were forbidden to preach? What does Troas signify?
4. When guided by Spirit, how are we led to develop?
5. What is the meaning of Macedonia? Of Philippi?
6. Of what value are the states of mind symbolized by Macedonia and Philippi?
7. Explain the symbolism of the phrase, "Lydia, a seller of purple, of the city of Thyatira."

Lesson 9, August 30, 1925.

Unity Subject—SING AND PRAISE AND PRAY.

International Subject—PAUL AND THE PHILIPPIAN JAILER.—Acts 16:19-34.

19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,
20. And when they had brought them unto the magis-

trates, they said, These men, being Jews, do exceedingly trouble our city,

21. And set forth customs which it is not lawful for us to receive, or to observe, being Romans.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

GOLDEN TEXT—*Believe on the Lord Jesus, and thou shalt be saved.*—Acts 16:31.

SILENT PRAYER—*Praise the Lord, O my soul, and all that is within me, praise his holy name.*

Paul and Silas represent the will and the understanding engaged in their work of clearing up the consciousness. Paul had cast the demon of "divination" out of the damsel who "brought her masters much gain by soothsaying." This "maid" is that in man that believes in the occult and the mysterious, that believes in a realm in which the unknown and the past and the future may be revealed. Belief in the occult is the result of ignorance and superstition. Victor Hugo said: "There are no occult truths; all is luminous." The superstition that centers in the occult should be denied out of consciousness in the name of Truth demonstrated, the Lord Jesus Christ.

Those who believe in revelations from the occult realm think that it is a source of profit—that it brings gain in science, literature, and finance. When their revenue from that source is cut off, they retaliate by invoking the law which imprisons the will and the understanding. The incarceration is temporary, because of the power that lies back of these faculties. Instead of being discouraged and sorrowful, Paul and Silas sang and praised and prayed, with the result that their prison doors were opened.

The personal man usually thinks of singing and praising only when conditions are so pleasant as to give rise to songs of praise; but this is a mistake on man's part. If we refrain from singing and praising when the way seems gloomy and dark, we hinder our good from coming quickly into manifestation. Joy, love, and faith originate in the kingdom of heaven within; thus there always are invisible things for which to praise God and thereby bring about swift and marvelous results. When there is conscious connection with the great source of energy, Divine Mind, the very foundations of the mental prison are shaken; all the doors are thrown open, and those who were bound are set free.

Paul never missed an opportunity to make a con-

vert. Instead of escaping from the jail, he remained, and converted the jailer and his family. When you attempt to make a demonstration through the power of the Spirit, do not leave it incomplete. Bring into harmonious relationship all the spiritual faculties necessary to the complete demonstration. Then you will finish what you have undertaken.

Fear makes men timid and weak. When they should follow up a victory by standing their ground and declaring their Roman citizenship, they sneak away. When the city authorities arrested Paul, he demanded the rights of a Roman; when the church authorities questioned his teaching, he told them of his heavenly vision. Fearlessness was the strong point of his character. Truth, to him, came first; and the things of the world, second. This is what made him the Great Apostle—he was will personified in conjunction with understanding. When these qualities are joined in consciousness, man is equal to any emergency.

QUESTIONS

1. Are there any occult truths? Explain.
2. Is Christianity a religion of joy? Explain.
3. What effect does fear have upon man?
4. What makes man equal to any emergency?

CHRIST IS THE WAY

As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate—
Himself the Gate whereby men can
Enter the temple of God in man.

—*Lowell.*

HEALTH

The quickening, purifying Christ life restores me to harmony and health.

We place high value upon pure air and gladly open our lungs to its vitalizing inflow. We should give the same welcome to the pure life stream flowing into our minds and our bodies. Jesus plainly taught that through him we might have such a quickening, purifying stream of spiritual life that our bodies would become incorruptible. Paul said: "He that raised up Christ Jesus from the dead shall give life also to your mortal bodies." Jesus Christ tapped the fountainhead of God life and through faith in him we open our minds and our bodies to the power of the quickening, cleansing life of God. With faith in the power of Spirit let us proclaim: "*The quickening, purifying Christ life restores me to harmony and health.*"

HEALING THOUGHT

August 20 to September 20

The quickening, purifying Christ life restores me to harmony and health.

PROSPERITY THOUGHT

August 20 to September 20

The rich harvest of heaven is now gathered in the earth and there is plenty everywhere.

PROSPERITY

The rich harvest of heaven is now gathered in the earth and there is plenty everywhere.

Heaven is but another name for the invisible, everywhere present source of things that appear. Out of the air the seed gathers the essences which are necessary to its bountiful growth; out of the invisible ethers our minds gather the rich ideas that stimulate us to undertake and to carry out enterprises that bring prosperity to us. Let us see with the eye of the mind a bountiful harvest; then our minds will be quickened with ideas of abundance and plenty will appear, not only in our world, but everywhere. Let us joyously proclaim: "*The rich harvest of heaven is now gathered in the earth and there is plenty everywhere.*"

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

CAN GOD SET A BROKEN BONE

The above question is often asked by those who say that they cannot believe in spiritual healing. The following extracts are taken from an article by Jeannie Lancaster, of Melbourne, Australia. The article appeared in Miracles of Healing, a magazine published in Mankapur, India.

A neglected king bolt came out of my phaeton, and I was thrown heavily to the road, breaking the right arm near the shoulder. I dared not so dishonor my Maker, who had said, "I am the Lord that healeth thee," as to take the fractured bone to a surgeon; but neither had I the courage to grasp the abstract principle of faith and apply it as a living power to my need; therefore, while in response to my friends' entreaties to have the bone set, I could make the bold answer, "God must heal that arm," I dared not go to Him and say: "Father, I bring this broken arm to you: in Jesus' name, please set it." So month after month dragged wearily on in pain and uselessness, until the matter reached a crisis.

Three members of Mrs. Lancaster's Bible class wished to be baptized by immersion. There was no one available to perform that office for them, except herself; so she decided to baptize them. She hesitated to do it, with her arm in the condition in which it was, but "with a fervent cry to God to exercise his almighty power" on her behalf, she went down into the water with her pupils. From that moment the arm was healed.

To resume the story in Mrs. Lancaster's own words:

But during the long month of unbelief the bone had overlapped, the muscles had stiffened, and when I proudly boasted of my Lord's healing power, a scoffer said: "What a bad job he has made of it; any reputable surgeon would be ashamed of such workmanship. Why! the arm is a

good inch shorter than its fellow, and it is of little use. You cannot even raise it as high as your head, neither can you dress or brush your hair without assistance!"

How it stung to find that my sin of unbelief was being visited on my covenant-keeping God. "Father," I cried, "I cannot have your work jeered at. I ask you definitely, in Jesus' name, to lengthen this arm and make it supple as the other." Then, as I knelt in perfect quiescence before him, the Great Physician took the arm in his own control, and without any volition on my part, it was flung about in every conceivable direction; the speed with which it travelled rivalled in velocity that of a weaver's shuttle, whilst the sound of its movements filled the room with a rustling as of many wings. Three times this operation was repeated, a few days being permitted to intervene between each exercise, evidently because the arm required rest after such violent motion. But still it remained the same half useless and shortened limb.

After a number of occasions on which her arms were swung about, Mrs. Lancaster saw that both arms were exactly the same length, and that the injured arm was as supple as the other.

IN FRANCE

Jesus said that he was among his disciples as "one that serveth;" today who can number the thousands that are serving humanity in the name of the Father? Le Petit Parisien (Paris) recently gave a long account of the wonderful healing ministry being carried on by M. Jean Beziat, an agronomist living near Toulouse in central France. Le Petit Parisien tells of wonderful cures that are accredited to M. Beziat; more than 15,000 persons have come to him for healing, and he has 6,000 recorded cures.

Hundreds every day make their way to the farm-house garden, and await their turn for M. Beziat to place his hands upon them. Before giving any treatments for the day, M. Beziat addresses his patients.

The following extracts from one of his talks are translated from Le Petit Parisien:

I believe that we live immersed in a bath of vital forces, as yet unknown, but all-powerful. These forces are of two kinds: the forces that we dominate (as for example, that which we call electricity) and which we have learned how to use; and other forces, on the contrary, which dominate us, and which we are bound to call upon when we wish to utilize them. For one of the fundamental principles of logic is that there is no effect without a cause; and according to all evidence, we are effects; then, we have a cause, that which we call God, nature, the supreme intelligence, Zeus, or Buddha (it matters not, I am not narrowly religious, and I do not wish to impose any convictions on any one). But experience—and it is experience that we must constantly refer to—experience proves that the cause always loves its effect. Thus the mother loves her child, the artist his work.

Then why should not the Great Cause, of which we are all effects, love us? It is to the Great Cause that we must speak when we are in pain, it is to it that we must intercede for the healing of our sufferings and the sufferings of others. The little stream, in order to live, has need of the great heavenly stream (source) which dispenses the fruitful waters; so our deficient vitality, to maintain itself or to repair itself, has need of the great stream of life which surrounds us and every moment is capable of discharging that office. It is certain that the power of calling upon, of putting into action these forces, varies according to the individual. . . . It has devolved upon me; my hands, by their imposition, have the power to heal, or soothe. . . . I do the best I can, and God sees to the rest.

A special prayer or invocation which M. Beziat uses, has, he says, been adjudged orthodox by Roman Catholics and Protestants, by bishops, pastors, rabbis, and even by Free Masons. It is translated as follows:

Universal and eternal fire of life and intelligence, which is no other than God, and of which the soul of each one of us is only a spark, grant us, we beseech thee, a little more of thyself (that is, a little more of life and intelligence), and consequently, strength, resistance, and health.

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

THE TRAINING OF CHILDREN

Will you give me your idea of corporal punishment for children, and of the statement: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes"?

We do not indorse corporal punishment for children or believe that the infliction of pain is necessary to their righteous training.

When the correction of a child reaches the stage where it is classed under the austere term, "corporal punishment," the indications are that the formative period when physical punishment might possibly have proved effectual, has passed. Whether such punishment is ever effective depends entirely upon the child and the environment.

Sometimes there seems no way of gaining obedience except by the inflicting of physical pain which arouses fear and so tends to restrain from wrongdoing for a time. But this fact does not right the impulse that leads to wrongdoing (an impulse that the parents should direct aright). On occasion the punishment may seem a speedy, effective way adapted to the moment, but the cause of wrongdoing lies deeper than the method of physical punishment can reach. The seemingly evil tendencies have to be corrected by methods based on spiritual grounds, and parents need the training that will enable them to use these methods.

Parents who are truly self-controlled are not likely to have an uncontrollable child.

It is a visiting of the sins of the fathers upon the children, when parents, not having controlled the infant and little child by the exercise of unselfish love and the power gained through their own self-controlled

forces, later find moral suasion ineffectual and have to resort to physical force to gain the obedience demanded.

By the time a child has reached the age of moral responsibility—which he does much earlier than parents in general realize—he must be controlled by the habit of obedience and by reason. If these aids do not answer, neither will a rod, and he will have to suffer the consequences of his willfulness. Naturally these experiences will involve suffering in parents who have not come into understanding of the independent relation which should be established between parent and child. After the earlier years of training in habits of self-control—years which should have prepared the child to stand as an independent being, responsible for his choice of right and wrong—the burden of responsibility should be shifted from the parent to the child.

Conscience is the only legitimate whipper-in of sinners.

THE BOUNDLESS SUPPLY OF GOD

You teach that there is a boundless supply of money. It does not drop out of the clouds. How must it come to me? Had I given my life to finances instead of to seeking the kingdom of heaven—which I have found through my religion—I should be rich in money. I must now turn my attention to financial manifestation.

We teach that God is boundless, omnipresent supply, but as to whether this supply is made manifest to one in money, or otherwise, depends entirely upon the activity of the individual's mind.

Thought is the creative force of the universe. Substance is Spirit and can be molded by thought and by the spoken word. All visible things have come forth from substance. Whether prosperity manifests in money or its equal in value depends upon the way in which man works. Money itself means neither riches nor prosperity.

One who seeks the kingdom and finds it is not con-

cerned with financial seeking. He realizes the fulfillment of the promise: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The righteousness that finds every need supplied comes through unity with the kingdom of God and harmony with its laws. By attaining this righteousness man makes himself a channel for the expression of God's good, and gives good to the world. In order to receive man must give. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over," is the unfailing law. One cannot lay hold of the things of the kingdom of God except as he gives them. In his effort to give are his progress and his reward.

CHRISTIANITY

Does Unity teach the divinity of Jesus Christ, the atonement, and the virgin birth? These fundamentals seem to me to be the very life of Christianity.

We believe in the divinity of Jesus Christ, and in the atonement. We believe that the New Testament account of Jesus' birth is founded on fact. From childhood Mary had received spiritual thought and training which prepared her for the bringing forth of the divine ideal of man, Jesus Christ.

Unity has not formulated a doctrine; its teachings advocate practical application of the laws of God. Christianity means the living of the Christ life; it is not a religion of thinking only, but of living. What you may intellectually believe will not suffice for your salvation. He who lives after the Christ pattern will be saved from sin, sickness, and death.

Truth can come to one only through the Spirit of truth within him. Truth is not revealed through books or teachers, nor gained through the acceptance of any church doctrine. "Seek, and ye shall find; knock, and it shall be opened unto you."

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Chicago, Ill.—I am healed of the X-ray burn on my neck, and the ulcer under my arm is almost well. I thank God for my healing and you for your prayers.—*G. B.*

Middleton Junction, Lancashire, England—S. R., for whom we cabled for prayers, had pernicious anæmia and a soft heart. The doctor gave her no hope of recovery. She is now healed. Her heart is steady again and she is gaining strength daily.—*M. B.*

Berkeley, Calif.—I accidentally tore my thumb nail to the very roots. The sharp corner was sticking out over the flesh. We tried to get it back in place, but the attempt was too painful. I silently affirmed that there was perfect healing in my thumb, through the power of Christ. The next morning the nail was back in place and much of the soreness had disappeared. It is healing perfectly with no disfigurement of the nail.—*Mrs. E. J. H.*

Garyville, La.—My husband kept going to the dentist for treatment for his teeth and I kept praying with you. The dentist had told my husband that his teeth must all be extracted, as there was no chance to save them. Now the dentist says that the teeth are healing rapidly and will be saved.—*Mrs. W. A. P.*

Victoria, B. C., Canada—Two or three days after I received your instructions the eruption on my face started to clear up and I am now well.—*Mrs. A. G. C.*

Muscatine, Iowa—You may discontinue prayers for me, as I am well for the first time in years. I had a temperature of 105, but I was cured in less than a week. I praise God for my healing.—*B. P.*

Hollis, N. H.—I wrote you asking prayers for the healing of bronchitis and a very bad cough. I am glad to tell you that the cough is gone and I am well. I am grateful for your help.—*Mrs. E. B. C.*

Pittsburgh, Pa.—I asked for help in the healing of a

diabetic condition. I have received a wonderful healing. I am very thankful to God and to Unity.—*C. C. B.*

Nashville, Tenn.—I asked you for prayers for my daughter, that she might be healed of St. Vitus's dance. She is now well and has returned to school. I thank God.—*A. T. H.*

West New Brighton, S. I., N. Y.—I wrote asking your prayers for my little son who had been ill for several months. Until I wrote to you I felt that he could not live. After I wrote to you a wonderful thing happened. Although doctors and nurses gave me no hope, I pushed aside all thought of death and could see him running about again, rosy and well as before. From that time he began to get better and today he is as I saw him in my mind—well. I continually thank God for this wonderful demonstration. —*Mrs. E. B. C.*

Seattle, Wash.—My husband was very ill. Doctors and nurses gave me no hope that he would recover, but one day he roused himself from his lethargy and persistently used the healing statements that you sent. Thereafter he gained rapidly and is now fully recovered. We often say: "What would our life have been without Unity?" I thank you for your prayers in our behalf.—*Mrs. L. C. S.*

La Grange, Ill.—I requested you to pray for my little daughter, who seemed very ill. Almost immediately after I wrote you I could see improvement in her. She is now well and is going to school.—*Mrs. F. G.*

Blairsburg, Iowa—I wrote you asking prayers for healing of my little grandson, who was quite ill with flu. He had a high fever and blood ran from his nose and from one of his ears. Immediately after my letter was mailed to you he grew better; he recovered very quickly. He is perfectly normal now. We thank you for your prayers and help.—*Mrs. E. T.*

Chicago, Ill.—I wrote asking your prayers for healing of kidney and bladder trouble. I began to improve at once, and I thank God that I now am completely cured.—*A. B.*

Portland, Ore.—I was ill for five years with a complication of heart and nerve trouble. My condition took a decided change for the worse and I was taken to the hospital for rest and treatment. There I seemed to get much worse. One night when I had been in a sort of coma, I suddenly began feeling better and I had a very radical change of mental attitude. I felt that I was going to live and be able to return to my work. That inspiring thought was so vividly

impressed upon my mind that it startled and surprised me; from that minute to this I have been gradually returning to health. I told my wife of the change that had taken place in me. She was very happy but did not seem at all surprised, as she told me that she had telegraphed Unity asking for help. There is no doubt that your prayers, combined with those of my wife, brought about this change in my condition. We have been helped many times, but this was our greatest demonstration of God's power.—*L. O. A.*

Sharpsburg, Md.—I wrote you some time ago asking for prayers. God and Unity have completely healed me of constipation, from which I had suffered for thirty years. —*Mrs. W. F. B.*

Downers Grove, Ill.—I was taken with severe pains in the intestines. The doctor claimed that there was a kink or stoppage in the bowels, a trouble which could be relieved only by an operation. I asked my family to wire you for prayers for healing, and shortly afterward I was relieved. The doctor remarked the next day that my quick recovery was a miracle, and after examining me he said that I was perfectly normal. I thank God for his blessings.—*J. D. A.*

Phoenix, Ariz.—I asked you to pray for the healing of spinal trouble in my husband. He was healed almost immediately.—*Mrs. E. W.*

Reno, Nev.—I asked you for help for my daughter. We thought that she had smallpox. After you received the message and began treatments, she went to sleep and has been well ever since. I cannot tell how thankful I am.—*A. L. L.*

Jasper, N. Y.—I wrote you for prayers to heal deafness and asthma. I am glad to let you know that I am well. Thanks to God and to Unity.—*Mrs. A. Z.*

Aurora, Ill.—I wrote you asking for prayers, as I had lost control of my feet. I am completely healed and I feel better in every way than I have felt in years. I thank you.—*Mrs. F. L.*

Gettysburg, S. D.—You may discontinue prayers for my father-in-law. He is more alive, younger. He has no more dizziness, headache, or other like ailments. I daily thank God and you for helping him to health.—*R. E. M. T.*

Big Pool, Md.—I wrote to you for prayers, as I was

suffering from rheumatism. I was almost immediately healed. I praise God and I thank you.—*M. J. H.*

Denver, Colo.—I wired you asking prayers for healing of an infection in my hand. My hand has healed nicely. I thank you very much for your help.—*M. S.*

Portland, Oregon—I wrote you for prayers that I might be healed of a breaking out on my body that had troubled me for months. Before I received your answer I was much better. I am now healed. I thank God and Unity.—*L. C.*

Belmar, N. J.—William, a little son of my neighbor, came home from school at noon and said that he was sick. A doctor was called and he immediately called a specialist. A blood test was taken and pus poisoning reported. The child was taken at once to the hospital to undergo an operation. I telephoned to a student who is just finishing the correspondence course with Unity. She took the case at once and we held the thought that the Great Physician was right there, healing William. The child was seized with vomiting. When the doctors returned they were surprised, and asked who had been there and what had been done. The child was nearly normal, and he was in no pain. The doctors were puzzled. They are still puzzled, for the boy is up and is normal in every respect. We are thanking God and Unity for this wonderful help.—*M. L. G.*

PROSPERITY

Burlington, Vt.—I wrote to you asking you for prayers that we might be enabled to pay our rent, which was overdue. We were ordered out, but through God's help we got the money to pay the rent the night before we were to be turned out. We earnestly thank God and Unity.—*E. M. H.*

Toronto, Ont., Canada—I asked you for prayers for success, as I had intended taking up a selling proposition, but the answer did not come in the way that I expected. Through a friend I was put in touch with and accepted a proposition to go into business at my trade, and the returns have been beyond my expectation. I thank God and Unity for my success.—*J. M. E. M.*

Los Angeles, Calif.—I wrote you for prayers that my son might obtain work. Before the letter reached you he was offered a position at nearly double his previous salary.

Prosperity is with us, as other members of my family have had increases in salary. I thank God and Unity.—*Mrs. A. H. P.*

Jacksonville, Fla.—My son has found employment. Three good jobs have been offered to him since he wrote to you.—*Mrs. V. G.*

Wheeling, W. Va.—I wrote asking for your prayers to help rent an apartment. I am delighted to tell you that your prayers were answered.—*Mrs. C. L. G.*

Sandusky, Ohio—My father has found more employment, and my mother and I have been greatly benefited. Many thanks for your prayers.—*D. S.*

Minneapolis, Minn.—I wrote you asking for prayers that my son might find employment. He had been unemployed for some time, but after receiving your prayer he was called to work at the place where he had been employed previously. I am very thankful to you for your help.—*Mrs. A. L. W.*

Washington, D. C.—I wrote asking your prayers that I might find work. I found a good position in less than a week after I had written you. I thank God and Unity. —*J. S.*

Buffalo, N. Y.—Your prayers for our prosperity worked wonders. I wrote when everything seemed nearly hopeless. Immediately channels of supply opened up. My husband has had almost steady employment, losing only enough time to make a change for the better. I am indeed grateful for your prayers.—*Mrs. H. E. C.*

Sunburst, Mont.—I wrote you for prayers that I might find a place to work. I found a place that is better than anything that I ever have had. I thank you.—*C. A.*

Oakland, Calif.—I wrote asking you to pray for me. I was out of work and very much discouraged. I now have a good job and am feeling like a new person.—*E. T.*

Los Angeles, Calif.—Our prayers have been answered. The inharmony in the shop has vanished and my husband has been offered advancement. I know that this good has been made possible through the love of God.—*Mrs. O. M.*

Roberts Creek, B. C., Canada—Mr. G. had tried for several years, without success, to dispose of some of his holdings. When I wrote asking your help he was successful immediately.—*Mrs. D. G.*

Woburn, Mass.—I thank you for your prayers for prosperity. Orders have come in abundance. More precious than the help that has come as material prosperity are the

joy and the love that are coming into our lives as we pray and study Weekly Unity and our Bible.—*L. R. B.*

Pass Christian, Miss.—I asked for prayers to help me pay my taxes. I paid the taxes last week. I thank God and Unity.—*G. M.*

Lancaster, N. Y.—You may discontinue prayers for me. The mortgage has been adjusted and we shall not lose our home. The future now looks very bright. I thank God and Unity.—*Mrs. H. A. S.*

Harrison, Nebr.—Your prayers have brought such wonderful help that I hardly know how to express my gratitude. My baby and I are living in a house which is very comfortably furnished, and my business is more flourishing than ever before.—*Mrs. D. A. D.*

Indianapolis, Ind.—My husband has been offered a position with remuneration far exceeding our hopes. I know that it has come through your prayers.—*M. L. R.*

Jersey City, N. J.—I requested your help in securing a better position for my husband. Our prayers have been answered. One evening recently my husband came home saying that the firm was increasing his salary, and that their indifference had changed to interest. I am very grateful to you.—*Mrs. B. N. S.*

Kansas City, Mo.—I asked your prayers to help me discharge an obligation that had to be met at a certain time. Thanks to God and to Unity, I was shown the way.—*T. M. B.*

Pocatello, Idaho—I wrote asking prayers that we might sell our store. It was satisfactorily sold in a very short time. I thank God and Unity.—*Mrs. C. O. T.*

FROM CHILDREN

Wanganui, New Zealand—Since I wrote you I have been able to speak more clearly. I have passed my examination, gaining the highest marks. I thank you for your help.—*M. S. C.*

New York, N. Y.—I am in perfect health. You may discontinue praying for me. I thank God and Silent Unity for what The Prayer of Faith has done for me.—*S. F.*

Cold Springs, Colo.—Through your prayers I have passed to a higher grade in school. I am thirteen years of age and I enjoy reading Wee Wisdom. I thank the Lord and Unity for my blessings.—*L. E. B.*

Dawson, Y. T., Canada—I wrote you asking prayers

that we might settle a dispute at our club. You may discontinue prayers, as the matter has been settled and things are harmonious again.—*F. W.*

Akron, Ohio—I asked your prayers for my kitty and now he is well. The rupture healed nicely. I thank you. —*G. D. T.*

CORRESPONDENCE SCHOOL

Washington, D. C.—I have enjoyed every bit of the correspondence course. It has opened up many avenues of expression, not only for myself, but for those with whom I have come in contact.—*A. R. B.*

Athol, Mass.—I think that the question-and-answer method of handling the correspondence lessons is an excellent one. I find that, though I think I have understood every part of the lesson quite thoroughly, there are points whose significance I miss until I have to give a definite answer to a definite question.—*A. M.*

Blenheim, Ont., Canada—I feel a great change in myself since taking up the study of your course and I am sure that I have an understanding that I could have obtained in no other way. I am using it to help others.—*Mrs. C. F. M.*

Tucson, Ariz.—I am very grateful for the lesson. I have received a great deal of good from it. You express the truth in such a plain way that any one may understand it.—*A. M. F.*

CONTROL OF ELEMENTS

Collins, Ga.—I wrote asking you to pray that we might have rain. God gave us a fine rain last night. I praise him and I thank you for your prayers.—*J. B. C.*

Morgan Hill, Calif.—That big rain was wonderful! The neighbors said that it did not come as usual; a cloud appeared in the sky and in half an hour it was pouring rain. We had the best rain that we have had in two years. It came about the time that you received my letter. I praise God for Unity.—*N. M. W.*

Lancaster, Tex.—I was watching a cyclone cloud that seemed to be coming straight toward me. For a few seconds I was in a panic of fear, but I began to affirm the presence of God in the midst of me. I could feel him strongly and I spoke the word, "Peace, be still," to the elements. A few seconds later the cloud turned.—*Mrs. N. S.*

FREEDOM

Pittsburg, Kans.—I wrote asking prayers for my brother, who was drinking. Please discontinue your help, as my brother has not tasted intoxicating drinks since I wrote you. He has improved in other ways, also. I give praise to God and to Unity.—*Mrs. J. A. C.*

Los Angeles, Calif.—I am pleased to write you the good news: E. B. has quit drinking. I thank God and I also thank you for your prayers and assistance.—*J. M. S.*

Victoria, B. C., Canada—I asked Silent Unity for help, and the results have been wonderful. I have no desire for liquor now. My health is good and I have no fear, for "old thoughts and conditions have passed away, and I am a new creature in Truth." My affairs are becoming more orderly every day. I thank God and Silent Unity.—*J. D. F.*

Iron River, Mich.—About a month ago I wrote you asking prayers for my husband, that he might stop drinking. I thank God and Unity that he has quit drinking.—*Mrs. J. F.*

PROTECTION

Bozeman, Mont.—I wrote you for prayers for protection for my children, and others of the community, from infantile paralysis, which was at that time threatening this city. I am glad to say that the disease did not spread. I thank God for his goodness and send you a thank offering for your effort in our behalf.—*L. G.*

Buffalo, N. Y.—I asked your help for the return of my watch, which was taken from my apartment. It has been returned to me. I thank God and Unity for the help that I received.—*E. S.*

HARMONY

Washington, D. C.—For two years my business affairs were in an unsettled condition, and a state of inharmony existed between me and my nearest relatives. At times it seemed that my heart would break under the strain. Through a friend I learned of Unity and I began to practice its teachings as best I could. The burden began to lift from me. I learned to trust my heavenly Father and to feel

that he wished all his children to be happy. Recently, for the first time in two years, my brother extended a friendly hand to me. God opened my understanding as to the course I should pursue. The family met in a conference and framed an agreement satisfactory to us all. A piece of property, left me by my mother twenty years ago and withheld from me on different pretexts, at last has come into my possession. I glorify God and thank Unity for my blessings.—*E. E. B.*

Wapella, Ill.—I wish to express my sincere thanks. The great change, for which I asked your prayers, has been made in our home. I could not ask for a better demonstration; peace and harmony now reign in our home.—*Mrs. A. B. H.*

St. Louis, Mo.—Through Unity we have changed conditions throughout our family. Peace and harmony abide with us. I am singing praises every day because my husband has found the wisdom and understanding that he has been seeking for years.—*Mrs. J. K.*

PROSPERITY BANK

East St. Louis, Ill.—When the prosperity bank came I had only a small amount of money and I felt that I could not make the first deposit. I finally made up my mind to spare the $.30 anyway. Since then I have received money from unexpected sources, and have been more prosperous. —*Mrs. B. E. M.*

New York, N. Y.—Much prosperity has been given to me since I received my bank. The use of the statement has brought much light to me.—*A. B. B.*

Philadelphia, Pa.—Our home is like a paradise, since the advent of the Unity prosperity bank. Peace, happiness, and contentment abide where heretofore there was strife. Please accept our thanks for your help.—*Mrs. H. W. L.*

Kalispell, Mont.—Since we have had the prosperity bank, my husband has secured work. Things are easier for us and we have faith that our good will continue to express.—*Mrs. G. H. R.*

Los Angeles, Calif.—Since we received the prosperity bank, everything is coming out well for us. I am healed and my husband has been converted. God bless you for the good work that you are doing.—*R. H.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. In that case a subscription blank is inclosed for your convenience in renewing.

You will not wish to miss an issue of this magazine; we suggest therefore that you renew at once. If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with a check or money order to cover the cost of your subscription, and mail it to us. This will mean that you have renewed your subscription.

THE PROSPERITY LEDGER

Suppose that a bookkeeper were to post 350 items, one of them incorrectly. Could the answer possibly be correct? No! Simply because one of the 350 items was posted wrong, the total would be in error.

So it is with your own affairs. You may be trained perfectly for the position that you fill; all of the visible forces contributing to your success may seem to be adjusted perfectly for your success—and still, success does not come unless every item is posted correctly.

How about your mental attitude toward your surroundings and toward the source of your supply? You cannot hope for permanent success unless this item contributing so materially to your success is correct. This is part of the mission of the Prosperity Bank Plan—to help you to attain the consciousness that will open the way for all good to come to you. It is a drill in prosperity thinking that offers you the assurance that all the items on your prosperity ledger will be correctly posted.

The coupon below explains the details of this plan and is for your convenience in ordering one of the banks.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will save $3, the amount necessary to pay for subscriptions to Unity for one year, for the three persons whose names and addresses are inclosed with this blank. I will send this amount to you within ten weeks after receipt of my bank. I will also use daily the prosperity thought that you send me and will coöperate with you in establishing within myself the consciousness necessary to enable me to receive in full the good that is mine.

Name .....
Address .....
City ..... State.....

U-8-25

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by your study of Truth and who wish to help others to see the Light are invited to join Silent-70 and take up the work. Write to us for information.

We give the following testimonials:

Pasadena, Calif.—I wish to join Silent-70 and to distribute your literature. At a time when I did not know what to do I found a copy of Unity magazine lying on the sidewalk in a busy street—and the way was clear to me. It is now time for me to do something for others.—*A. E. C., S-70 No. EB-59.*

China—I am interested in the work of Silent-70, and wish to be enrolled as a member. I mailed some of your literature to the commercial attaché of the American legation in a Chinese city. He is interested in our work and is in position to scatter the seed widely. I have also given some literature to Chinese who understand English. They are students and teachers at our mission who have become believers in Christianity. I conduct Bible classes for them. I give them Unity interpretation of the Scriptures. Last winter a lady from a Baptist mission visited us and became deeply interested in Unity teachings and asked for the literature. I am happy to be identified with Unity.—*A. C. H. (missionary), S-70 No. EB-37.*

A Penitentiary—How wonderful it is to know that there is such an institution as Unity for the betterment of mankind. "I was in prison and ye came unto me" with wonderful help, inspiration, and peace. I had known little of God's love and help before. Unity came to me on the highway of life when my way seemed desolate and dark, and it has given me the light. I am trying each day to make my heart "think" and to feel the Divine blessing. I am trying so to live that my thoughts will be reflected in my future life when the iron door will swing open on a new day and I shall go forth with a new message of love and help to others. I realize that such a message is what the world needs. May God bless you all and help you in your work.—*A Prisoner, E. M. B.*

UNITY PUBLICATIONS

Truth in the Home Every homemaker, every woman who is striving for love and harmony in her home, for wisdom in directing the affairs of her home and of her children, every woman who is seeking harmony with her neighbors, will find in this book the wisdom and the inspiration that she seeks. Alice L. Ruth, the author, handles these problems in such a simple, understanding manner that readers of the book cannot fail to find help in its pages. The articles were originally published in the Home Department of Unity magazine. Price of book, in paper binding, $.75.

Book of Silent Prayer This book consists of a collection of prayers and devotional poems. We are told that persistency in prayer awakens the spiritual consciousness. When this awakening has been accomplished the joy of a conscious union with the creative Mind is realized. To the busy person who feels that he has little time to give to reading, the "Book of Silent Prayer" is especially valuable, since it may be picked up, read for a few minutes, laid away, and read again without the reader's losing the continuity of thought. Paper binding, $.50; keratol, $2.

Divine Remedies There is a definite relationship between the thoughts that man holds and the conditions that manifest in his body and his affairs. This book traces the relationship, gives the mental cause of diseases that manifest, and the spiritual cure for each. "Divine Remedies" is published with a view to helping those interested in spiritual healing to heal themselves and to aid others in their search for health. If you are suffering from some physical ill, the index to "Divine Remedies" will refer you to that part of the text that will help you to uncover the error that produces the trouble. Paper binding, $.75; keratol, $3.

UNITY SCHOOL

917 Tracy,

FOR EVERY NEED

Inner Vision

"Visions and dreams are representations of ideas and can be interpreted only by one who understands the science of mind . . . There is a great need for a fuller understanding of the meaning of dreams and visions, because the Lord is educating his people everywhere by this means." This quotation may give some idea of why we feel called upon just now to offer our readers this booklet. We offer it with a firm conviction that it will answer for these seekers of knowledge the questions that have puzzled them, and that it will lead them to a deeper understanding of the significance of their dreams and visions. Price, $.50.

Creation and Recreation

Extracts from the foreword of this booklet by E. V. Ingraham will explain to you very clearly our purpose in presenting to you in booklet form these lessons which have been used with much success previously in class work. "The lessons in this series are not an attempt to deal particularly with the methods of healing; they are offered to the seeker to aid him to attain the consciousness in which he may realize healing for himself. Inspiration and power will come to you with your own revelations." The price of this booklet is $.50.

Love: the Supreme Gift

The elements of love—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—are discussed with great clarity in this little book by Henry Drummond. In his analysis of Paul's immortal chapter on love, the author satisfies the soul, enthralls the intellect, exalts the spirit. A copy of this book is presented by Charles Fillmore to all those whom he unites in marriage. Two bindings: paper, $.50; cloth, $1.

OF CHRISTIANITY

Kansas City, Mo.

PUBLISHERS' NOTES

Wee Wisdom magazine is celebrating its 30th birthday this month. Don't you want to help in this celebration by sending in a new subscription for some little friend of yours? The August issue will be an especially nice one with which to begin a subscription. Many of the stories and poems written by the children for the Young Authors department will be illustrated and featured for this number. There is a charming poem illustrated in colors which the children are sure to like. A story by Elizabeth Dimick, "The Caller That Came up a Tree," is another feature of this issue that the children will enjoy. Come, join in our celebration, and help to make this birthday month for Wee Wisdom one that will be remembered even after there have been many more birthday months for this magazine. A new subscription from you should be your part in this celebration.

The following letter from a Los Angeles subscriber is so typical of the letters which come from students of our magazines, that we are publishing it:

"I feel that I must express my appreciation of Unity Daily Word. It is not only a daily inspiration but a constructive course of study. For years, I have read and studied Unity publications and similar literature. I have attended lectures given by many renowned leaders both in New York and in this city, but from your manual I have had a new revelation of the truth. The lessons for the latter half of last month I found particularly helpful. I am deeply grateful to all connected with the publication of this magazine."

"How can I recognize God as a partner in business?" "How can I become more efficient in my employment?" "What is to be done in a situation where a fellow worker criticizes me to the management?" "If I am sued unjustly, what shall I do?" "I have a patent which I should like to sell. How shall I proceed?" "A man owes me money and will not pay. How shall I get it?" These are some of the questions that are discussed in W. I. Hoschouer's booklet, "The Spiritual Law in Business." For the person who has business problems to meet and is attempting to apply Truth principles to these problems, this booklet will prove of much value. This booklet sells for $.25 a copy.

Roger W. Babson, an authority on financial and business conditions, recently published a very interesting letter entitled, "Business Men and the Church." In it he says: "Business Men are naturally religious, and this especially applies to the leaders of the industrial and business world who are doing big things. This does not mean that business men are interested in theology as it is commonly accepted. However, when it comes to the fundamentals of religion—those basic beliefs and all-powerful emotions which are responsible for all the worth-while things we have today—the business men lead. There is a great, latent spiritual power among the active business men of today, although they will not talk about it and hate to admit it." It is interesting to find our own theories corroborated in this manner. It was our belief in the business man's desire to study and to apply Christian principles that led us to take an active part in presenting these principles and their practical application to him. Our monthly periodical for men, The Christian Business Man, and our booklets, "The Christian Salesman," "Lessons in Business," and "The Spiritual Law in Business" are samples of our work along this line. If you are one of the business men to whom Mr. Babson refers—men who are seeking the answer to their many problems in the teachings of Jesus Christ and who, so far, have hesitated to admit it—we recommend that you fall in line now with the "leaders who are doing big things." We will gladly send you a free sample copy of The Christian Business Man. Prices of all our publications are listed in the back of this magazine.

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. Nor can we offer to read manuscripts and offer suggestions to our friends, as we are not in a position to know the needs of publications other than our own. In almost any literary magazine there are advertisements of bureaus that criticize constructively for authors who have not yet found their places.

If you want to know how to heal yourself and others; if you want greater prosperity and better spiritual understanding, send for the book, "Christian Healing," by Charles Fillmore.

The Unity Sunday School Leaflets answer a need that none of our other Unity publications can answer. There are isolated families in all parts of the country that find it almost impossible to take their children to Sunday school; there are families, that, although they are sending their children to non-Unity Sunday schools, would appreciate Unity's spiritual interpretation of the lessons; there are teachers who are trying to give a metaphysical interpretation of the regular Sunday school lessons. For all of these, the Unity Sunday School Leaflets are invaluable. These leaflets fill a real need for the home Sunday school or for the community one. If you know a mother who is attempting to have one of these home Sunday schools for her children or a teacher who is applying Truth to her lessons, you can render her valuable assistance by subscribing to the Sunday School Leaflets for her. These leaflets are issued weekly; a month's supply is mailed at each mailing; the subscription price for the year is $1.

Have you a friend who is experiencing difficulty in adjusting his affairs and in finding prosperity and happiness in his everyday life? You can earn this friend's unending gratitude by introducing him to a copy of "Lessons in Truth." This book is primarily for beginners in the study of Truth. The lessons are so simply worded and so clearly explained that one cannot fail to understand just what the author wishes to convey. It is an invaluable guide to right living and right thinking. If studied and applied seriously and earnestly it will bring its students into the consciousness in which all of the seeming problems of life are smoothed away. This book is now published in French, German, Norwegian and Italian in addition to the English.

The article by Charles Fillmore in this issue of Unity magazine is the first of a series of articles on "The Twelve Powers of Man." The second of this series, "Faith," will appear in the September issue. These articles will later be brought out in book form. There has been quite a demand for such a book by Charles Fillmore and these articles are being printed in Unity magazine preparatory to publication in book form. September Unity will also contain a splendid article on "Attaining the Goal," by Mary C. O'Neill, a teacher at Unity School in Kansas City, Mo.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct N; Unity Study Class, 256 N Conception
MOBILE—Unity Class, 256 N Conception
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
CLOVERDALE—Truth Cen
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
HERMOSA BEACH—Meta Lib, 837 Hermosa
HOLLYWOOD—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside ct; Unity Cen, 677 N Wilton pl
HUNTINGTON BEACH—Mrs J A Wood, 490 2d
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's; Truth Cen, 1073 Calzona
MODESTO—Unity Reading Rm, 1030 12th
OAKLAND—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
OSDICK—Mrs D G Thomson
PALO ALTO—N T Truth Cen, 565 Hamilton
PASADENA—Unity Soc, 482 El Dorado; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
RICHMOND—Mrs Beulah W Tiller, 146 2d
RIVERSIDE—School of Christianity, 1263 Main
SACRAMENTO—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
SAN FRANCISCO—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 177 11th ave; Poppy Unity Cen, 2329 Fillmore
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SAN PEDRO—Unity Cen, 934 W 11th
SANTA BARBARA—Truth Cen, 17 E Carrillo, rm 39
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust

SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Max & Else Nopper, R 1, box 426
COLO—COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10
DENVER—Unity Cen, 302 Community Chest bldg; College of Divine Science, 1819 E 14th; Power Pub Co, 4235 32d
FT COLLINS—Gertrude H Tracy, box 349
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 36 Carroll
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean & Duvall
MIAMI—Pictorial Cen, 148 N E 1st
SARASOTA—Unity Truth Cen, 106 Curran
ST PETERSBURG—Unity Cen, 646 5th Ave S
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs O M Whitman, 205 Stovall-Nelson bldg
GA, ATLANTA—Robert B Harrison, 413 Chamber Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
IDAHO, BOISE—Unity Center, 112 S 10th
MONTPELIER—Verna I Shupe, box 531
ILL, CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 316 E 31st
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
MOLINE—Truth Cen, 1620½ 3d
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Marie Morris' Community Home, 1607 Madison; Truth Cen, 421 W 11th
FORT WAYNE—Unity Study Club, 1210 S Calhoun
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 1450 Walker
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co,

425 S 4th; Mrs Oscar E Rehm, 1006 Cherokee rd; Life Builders, Hotel Willard

LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Rev J S Wright, 2538 Orleans; Unity Society, 289 Audubon

SHREVEPORT—Willa S Norwood, 1178 Louisiana

MAINE, SACO—World Helpers, Flagg Pond rd

MD, CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland

MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood

CAMBRIDGE—Truth Cen, 71 Martin

LOWELL—Mrs Frank W Derby, 11 Cascade

N ADAMS—Unity Class, 41 Blackinton

SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214

MICH, BATTLE CREEK—Unity Class, 90 Highway

DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher

GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9, Herpolsheimer Co

IONIA—Lucia Vosper, E Main

KALAMAZOO—School of Christianity, 211 W Dutton

LANSING—John Preston, 130½ Ionia

PORT HURON—Helen S Carpenter, 1134 Pine

MINN, DULUTH—Unity Center, 501 13th E

MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th s; Harmonial Cen, 1607 Nicollet

ST. PAUL—Meta Lib, 99 Garfield; Soc of Truth, 924 Arkwright

MISS, GREENWOOD—R L Hataway, 807 S Main

MO, KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer

LEES SUMMIT—Unity Farm Study Class

ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg

ST LOUIS—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell

MONT, BUTTE—Keefe Bros, 25 Park

NEBR, LINCOLN—Unity Soc, 502 Fraternity bldg

OMAHA—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard

NEV, LAS VEGAS—B M Bower, box 981

YERINGTON—Mrs C S Durand, box 67

N H, MANCHESTER—Home of Truth, 153 Concord

N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 6

EAST ORANGE—Divine Science, 7 Triangle bldg

ELIZABETH—Unity Soc, 1081 E Jersey

HACKENSACK—Truth Cen, 360 State

MONTCLAIR—M Elizabeth Blackmore, 303 Claremont

NEWARK—Mrs C H Stringer, 97 S 10th; Christine North Hansen, 346 Sanford

PATERSON—Unity Truth Cen, 98 Bdwy

N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 440 N D
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 435½ Superior; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, Apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 312 Central bldg; Realization League, 277 Corbett bldg; Tansing Book Co, 380 Morrison
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 E 13th; Chapel of Truth, 1507 Walnut; Mrs Frances M Turpin, 4240 Chestnut; Angelus Temple, 261 S 15th
Pittsburgh—Kingdom School, 819 Wabash bldg; Grail Bkshop, 3012 Jenkins arcade, 3d flr
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307
TENN, Chattanooga—Mrs Mary Owens, 501 School
Memphis—Unity Cen, 13 Woman's bldg
Nashville—Unity Cen, 206 Maxwell house
TEX, Abilene—Hartin's Health School, 1022 1st st N
Dallas—Unity Cen, 1911 Elm, rm 202, Mrs C H Garvin, 1401 N Beckley; Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market

GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress; Finney M Haddon, 207 Title Guaranty bldg
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, NORFOLK—W. M. Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
RICHMOND—Beauty Culture Cen, 628 N 7th
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hotel; Bookery; 4241 University way; Pearl Rosett Morrison, 821 E Howell
SPOKANE—Spokane Bk Co, 44th and Ray
TACOMA—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, rm 5 Zuttermeister bldg
S AFRICA, JOHANNESBURG—Fairview-Unity Book Depot, 66 Grace
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
GORDON—G Malm
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 149 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Winston V King, 18 St Joseph rd; Unity Cen, 8 Irving Lane
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, Hammond bldg, N basement
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 53 College
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 519 Winnipeg Piano bldgs, Portage
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

If your local center or book dealer cannot supply you with Unity literature, please send us the name and address of your center or dealer. We shall be glad to see that your wants are supplied.

UNITY GOOD WORDS CLUB

The purpose of the Good Words Club is to help people to attain an understanding of the creative power of words.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State .....

(Sign this blank personally and return for enrollment.)

The Club expense is met by freewill offerings.

The official emblem, gold, (button or pin), $1.50, a motto pledge card, $.25, and a Reminder Box, free, are helpful "reminders."

Please check the magazine to which you subscribe or have access: Unity (.....); Weekly Unity (.....); Wee Wisdom (.....); The Christian Business Man (.....); Unity Daily Word (.....).

ARE YOU MASTER OF THE PROBLEM

that confronts you, or are you letting conditions overcome you? The first thing to do is to learn to be master over your own thoughts. When you have gained control in that realm you will find the rest of the way easy. Your present conditions are the result of the thoughts that you have allowed to have prominence in your mind. Unity School has a course of study that will show you just how to overcome all of your inharmonious conditions in body and in environment; your part is to apply daily what is taught you. You will be surprised to see how scientifically and joyously you get dominion over whatever may seem to be a difficult proposition.

A booklet giving full information, a schedule of the lessons taught, and how to make a definite and systematic study of Truth that will be of untold value to you, will be sent to you upon your application to the

CORRESPONDENCE SCHOOL DEPARTMENT.

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks $1.00;	$1.50
Bible, American Standard Version	4.50
Book of Silent Prayer ..... paper, $.50; keratol,	2.00
Christian Healing $1.00; $2.00;	3.00
Study Helps and Questions for "Christian Healing"	.15
Cook Book, Unity Inn ..... washable cover,	2.00
Divine Remedies ..... paper, $.75; keratol,	3.00
Garden, The Gate, and The Key, The	1.50
Lessons in Business ..... paper,	.50
Lessons in Truth ..... $.75; $1.50	3.00
Question Helps for "Lessons in Truth"	.15
Miscellaneous Writings ..... $.75; $1.50	3.00
Treasure Box	.50
Truth in Song	.50
Truth in the Home ..... paper,	.75
Wee Wisdom's Way ..... paper, $.75; de luxe,	1.50
Wee Wisdom Picture Book, Vol. I, II, III ..... each	1.50
Beaux Arts Series (6 booklets): All Sufficiency in All Things; Directions for Beginners; Finding the Christ; God's Hand *and* Loose Him and Let Him Go; Practice of the Presence; Trusting and Resting ..... each	.25
Christian Salesman, The	.50
Consecration of the Room, The	.25
Creation and Re-Creation	.50
Faith that Removes Mountains	.25
Finding God	.25
Finding the Christ ..... keratol,	1.00
Getting the Clear Realization	.25
Holy Spirit, The	.25
How to Attain Your Good	.25
In Christ's Garden	.50
Inspirational Series (3 booklets): Good Words; Morning Meditations; Spiritual Law in Business ..... each	.25
Joy *and* The Way of Attainment	.25
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Lord's Prayer, The ..... paper, $.35; keratol	2.00
Love: The Supreme Gift ..... paper, $.50; cloth	1.00
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My Litany	.10
Oneness With God *and* Neither Do I Condemn Thee	.25
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Prosperity Series (4 booklets): Giving and Receiving; Invisible Resource; Prosperity and Success; Wealth and Wisdom ..... each	.25
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Stepping Stones	.35
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Tithing	.25
Truth Student With Soldiers	1.00
Unity's Statement of Faith	.10
Unreality of Matter	.25

THIRD ANNUAL UNITY CONFERENCE

The Third Annual Unity Conference will be held in Kansas City from October 4 to 17. October, which in this latitude brings the most nearly perfect weather of the year, is ideally suited for recreation and study.

Final details and plans for the Conference are still being worked out. We suggest that you notify us at once of your intention to be here, as many of our plans will depend on the number of visitors from out of town.

The Conference offers the following opportunities for advancement, study, help, entertainment, and service:

—a course of lessons setting forth the fundamental principles of Christianity as interpreted by Unity.

—a study of the application of Christianity to business. (The Business Men's Christian Unity will have entire charge of this session.)

—a meeting of leaders from centers in all parts of the country and an exchange of ideas for the conducting of those centers.

—talks by the leading Unity teachers and speakers.

—contact with the teachers and healers at headquarters as well as those from other parts of the country.

—meetings conducted by the society of Silent Unity in the manner in which their daily meetings are conducted.

—a series of healing meetings in which the healing methods taught by Jesus will be demonstrated.

—opportunities to see the Unity work at headquarters in progress in all of its various departments.

—healing and prosperity meetings.

—special noonday get-acquainted luncheons in the Pergola room of Unity Inn, the largest and most beautiful vegetarian cafeteria in the world.

—special conference of the young people with the idea of forming a federation of Unity young people's societies.

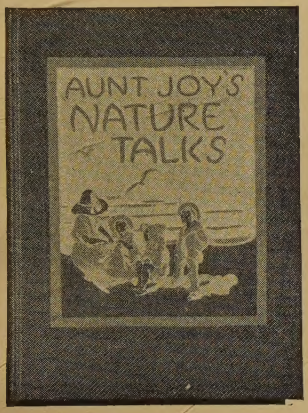
—special Sunday school entertainment and instruction by the children and the teachers of the Unity Sunday school.

—a whole day devoted to the healing power of music.

All your communications in regard to the Conference should be addressed to the Conference secretary, who will be glad to answer any questions concerning the Conference, the accommodations, and other details. As suggested previously, you can very materially aid us in making final plans for the Conference by notifying us at your earliest convenience of your own plans in this regard.

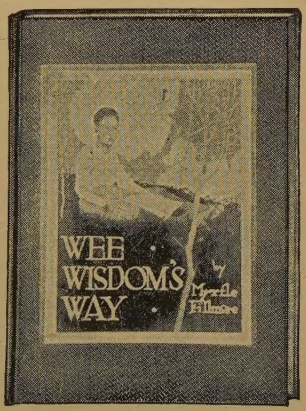
FOR YOUR CHILD'S SAKE

The future of your child depends upon the ideals that you are helping him to build now. For your child's sake, assure yourself and him of ideals that will carry him toward really big things. He will find these ideals in the Unity literature for children. Your part is simply to see that he has access to this literature.



Every creation of God—tree, rock, animal, air, water—has its place in the universe. Each one has a definite work to do. By reading this book children are led to observe life in its different degrees of manifestation, and are taught that every creation of God has its place in the great whole. Parents and teachers will find "Aunt Joy's Nature Talks" of great value in awakening in the child interest in and sympathy with the gifts of God. Elaborately illustrated, in attractive bindings; paper, $1; cloth, $1.50.

"Wee Wisdom's Way" might be called a family story book; it is ideal for reading aloud in the family circle, as everybody in the home can enjoy it, from the smallest child to the grandparents. Children can learn much about right living from this book. The story tells about a whole household that is made over by Truth teachings. Beautifully bound and illustrated copy, $1.50; paper binding, $.75.



UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MAN

God created man in his own image, in the image of God created he him; male and female created he them.—*Bible.*

Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—*Bible.*

For thou hast made him but little
lower than God,
And crownest him with glory and
honor.—*Bible.*

What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!—*Shakespeare.*

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